OCT 23 1909

IN THIS NUMBER / KARMA ON THE JOB

NO TITLE-PAGE & INDEX ISSUED

THE NAUTILUS

November, 1909

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I have resolved, for many years, to live in the present, never to mourn over the blunders of the past, as the page is turned, and there is no remedy for what is done, except the wisdom experience may give.

Neither do I indulge in fears of the future, as it is impossible to tell what one day may bring forth.

—*Elizabeth Cady Stanton.*

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(Continued on page 2.)

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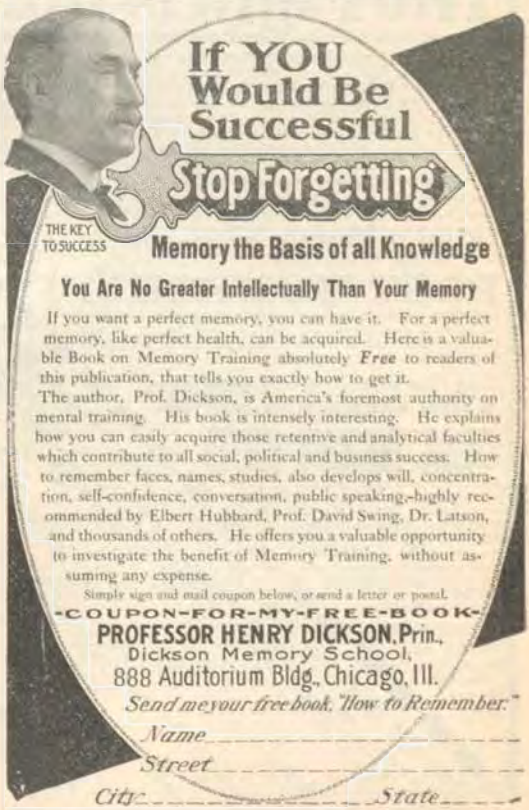
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THE NAUTILUS.

ELIZABETH TOWNE, WILLIAM E. TOWNE } **Editors**

These Are NAUTILUS Contributors for 1909-10. Others Coming!

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Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes, "The Chambered Nautilus."

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Don't you see that in the very word itself? Happen-ness—Happiness is the pleasurable reaction we get through the *happen-ings* of life; and our *un*-happinesses are ever overrunning our happiness. We have all sorts af happenings in a lifetime, good, bad and indifferent, with happiness and unhappiness to match.

And did you ever notice that many things that give you unhappiness may be a source of happiness to others? A farm with a mortgage gives pain or pleasure in proportion to whether a man rejoices in the farm and his own ability to clear it of debt; or merely entertains his mind with mental pictures of the mortgage, the work it takes to clear it, and his own inadequateness to the task.

In other words, there is something *within the man* that determines how he shall react on any given happening in his life.

Happenings.

Now the happenings in a person's life are largely beyond his control. They are attracted to him by that ninety-five per cent habit or instinct self which has its foundations in thoughts and acts sowed in early life *and in previous states of existence.*

Many of these happenings come through other people's acts without ap-



parent intervention of the person himself.

The husband mortgages the home despite protest from the wife, and she fails to remember the very plain fact that she "attracted" and accepted the man himself, and that between them they are the potential of every subsequent action of both.

Forgetting this she rails at the husband and pities herself as his innocent and helpless victim. She even forgets that without her signature the husband could not mortgage the place. If you call it to her attention she will tell you how *he* managed to compel or wheedle her.

But she will still deny that *her own* weakness or ignorance or susceptibility was a part of the cause of that mortgage. To her, it is all *his* fault; she is the innocent abused one.

And her hate for the mortgage is like a noxious fume that soon increases and envelopes herself and husband and all his acts.

The end thereof is poison and death to both.

You See.

You see, she and all other human beings are so made that *they can't help* abhorring evil and injustice. And dwelling upon the evil or injustice puts fire under the pot and abhorrence boils up in hate-fumes.

There is only one way to get rid of abhorrence and hate and that is to *find justice and good.*

We are so made that we can't help hating injustice any more than we can help loving justice. We cleave to every recognized good; we abhor and hate every recognized evil.

The only cure for hate, and all its shades of unhappiness is to *take good on trust and go on a still hunt for it in detail.*

To stick to it mentally that every single thing *is* good, comes from good and encloses greater good, is the first great big stride toward turning *anything* to beautiful results.

"Overcome evil with GOOD" is not only scientific but it is "THE WAY, THE TRUTH AND THE LIFE"—the *only* way of truth, life, peace, joy.

But Peace and Joy.

Happiness and unhappiness are reactions from the happenings of life. But peace and joy surpass understanding—they come from the inner FAITH IN GOOD.

No happen-ing can ruffle the emotional center that is STAYED ON GOOD.

To have one's heart stayed on the *principle* of good is to stand secure against any storm of happening.

Faith in the Omnipresent Good means faith in the good of *this* happening, and that.

One may not *see* or understand the good when *this* happening *first* comes to him, but there will come a time when he will exclaim with joy, "*That* was the best thing that ever *happened* to me!"

In the mean time, let happenings look good or ill, he is established in *peace* that comes only with FAITH in the everywhere present and active Principle of Good."



"Faith cometh by hearing"—by hearing that ALL IS GOOD.

Say it, over and over. Hear it.

Act as if the thing were good, and you shall know that it is.

In the meantime *peace* is yours abiding like a warming sun within; and later happiness will rise like the moon and *reflect* your peace.

Something Within.

The something within you that determines the nature of your reaction upon happenings, is your character; and your character is your organization of active beliefs.

This organization is the result of experience, thought and action.

Its roots are the roots of the world.

Its evolution is coeval with the universe.

Somehow, somewhere you have experienced thought and acted yourself into your present character.

Every day, by experience, thought and action you are modifying that character.

And with every slighted change comes change in the quality of your reaction upon happenings.

Today you think the mortgage an evil and every thought of it gives you unhappiness. Tomorrow you get a new thought view of life and the mortgage is metamorphosed into Opportunity and gives you happiness.

The change in your *beliefs* fills you with new light and you see THE TRUTH about that mortgage. Your whole body is full of light, of lightness, and you work off that mortgage in no time and in happiness.

The key to the change is such a little one—simply the *recognition of good* that lets in the light and the lightness. *See?*

Recognition of evil is darkness, heaviness, soggy, dull character.

Affirm GOOD, love, until your being is light.

Learn it by repetition, like a lesson at school.

On Being a Boil!

Listen to what Marcus Aurelius said 1800 years ago, about the believer in evil:

"The soul of man does violence unto itself, first of all, when it becomes an abscess and, as it were, a tumor on the universe so far as it can. For to be vexed at anything which happens is a separation of ourselves from nature, in some part of which the natures of all other things are contained."

So the man who resists and hates his conditions or his neighbor is a boil or a tumor on the face of nature!

More of the New Religion.

Have you been reading Harold Bolce's articles in the last five *Cosmopolitans*, on the radical trend of modern college teachings in regard to religion? The last of the series gave the religionists' side.

With so much new thought among college professors no wonder the President Emeritus of Harvard dared to come out with his "New Religion" announcement. It seems that nearly every college authority agrees with him.

And to a modern Jackeus up a tree it looks as if all the colleges have taken to preaching exactly what *The Nautilus*



and other new thought periodicals and people have been teaching for the last fifteen or twenty years.

The Burning Bush.

The orthodox religionists, says Mr. Bolce, still frown at these new philosophical teachings and Dr. Dille asserts that "faith is much better than sight, much better than reason."

Exactly. No orthodox religionist believes that any more firmly than do those of the new thought movement, in the colleges or out.

It is merely a question of where one pins his faith.

The new thinker believes in God and he believes in God in every man.

The old style religionist has faith in God in one Man and the devil in the rest.

The new man pins his faith to the God in every burning bush, the moving principle in every being.

The old style religionist pins his faith to the traditions of the church.

I leave it to you whether a *living* God in the heart isn't worth a dozen has-beens in the church institution.

The orthodox ecclesiastic will exclaim that the church is the very one that teaches a living God in the heart. It does. It has carried through all time the ark of this covenant.

But it has not understood that its ark is merely a symbol of the covenant carried in every human heart since hearts began to beat.

It has assumed that every soul that touches God will do the exact works prescribed for it by the church.

That God prescribes for each heart, directly within that heart, without churchly intermediaries or formalities is a new thought. Is *the* new thought.

That every man is turning to God within himself is lost to the church man—he merely sees man turning his back on the church institution. The institution that has carried the ark of the covenant which simply *represents* God in the heart.

Unwillingly the church is converting that no-longer-needed ark into a sort of religious club house that helps men work out the God in their hearts.

The Phoenix City.

San Francisco is the wonder city of the West. Three years ago quake and fire made ruins of *twenty-eight thousand* buildings. Five hundred blocks tumbled down and burned up. Since then *five thousand* of the old buildings have been restored to better condition than before the fire, and *fifteen thousand splendid new quake-proof buildings* have been erected. And she has now over 500,000 inhabitants, about 100,000 more than before the quake! Think of it!

While we viewed this phoenix city, I remembered something that happened the day after the San Francisco earthquake. I met on the street in Holyoke a bright newspaper woman friend of mine, and we stopped to exchange thrills about the terrible calamity. Her climax was this: "*That ends* poor San Francisco—she can never recover from such a disaster." "Oh, *ho!*" I answered quickly, "you don't *know* that western spirit—just you wait a bit and you'll see



a better, bigger city than ever!' But she went away shaking her head, no.

But I didn't imagine the fullness of her rejuvenescence—nobody could, short of Aladdin and his wonderful lamp.

Still there is much to be done in San Francisco. Nob Hill is desolate and the old city hall stands the completest wreck possible to imagine—stands an appropriate monument to the *rotten* graft of San Francisco's city officials. Stands a monument to the strange civic paralysis that effloresces in official leprosy-spots.

What *is* the matter with San Francisco anyway? And why don't they administer a good dose of political blue mass or something? Isn't Heney trying to do it, and isn't Frisco shutting its teeth and squirming away? Looks that way. Will it take another earthquake to hold her nose while she swallows the needed purgative?

New Thought Friscans.

We were in San Francisco only two days, most of the time spent sightseeing. We motored about the beautiful parks and drives. The Golden Gate is deservedly preserved in song and story. A most beautiful and picturesque site has San Francisco, but not nearly so many beautiful homes as Los Angeles.

We called on Olivia Kingsland at her studio. Our dear, yellow-haired, capable Olivia. She is a new thought worker, head of a new thought society, author, artist, business woman, mother of a talented family. And more than a "jack" at all these trades! She belongs to us all right.

And we called on the Occult Book Company, 1141 Polk street, near Sutter. The man who owns this store is a converted M. D., who gave up drugs and took up new thought and theosophy. A few years ago he gave up his profession and started this book store, accompanied by a chorus of horrified croaks from his friends. He succeeded just the same. Now he has a large, well-appointed store full of all manner of advanced publications and rare books.

We went to the Home of Truth rooms, but found only one person there, a cordial young woman who reads *Nautilus*. The location is to be changed, I believe, and the workers there live in the beautiful Home of Truth home in Alameda, where we had not time to visit.

Ho for Portland.

And then it was ho, for Portland, Ore. A beautiful trip past over green mountains with white capped peaks towering above. Past sparkling Shasta Springs, on north with the Willamette, through the rich green-hill-girt valley of fruit and grain lands, snow-capped peaks in the distance. And then Portland and home, and the family waiting for us!

How Portland has grown. It boasts three hundred thousand people now, and they say that all this year it has stood *third* in building operations in the whole United States—only New York and Chicago ahead of it!—and one month St. Louis stood third and Portland fourth. Think of that for Portland—greater building operations every month than San Francisco with its rebuilding, greater than Seattle with its exposition.

"And *these* homes are building by the



people who will live in them," boasted a real estate man, "no eastern capital builds this city, as it does Seattle and Los Angeles—we have enough of our own!"

Portland is a city of nice homes, cement sidewalks and streets, green trees, and roses, roses, everywhere.

We were there Rose Festival week, and the roses were simply ubiquitous, gorgeous and incomparable. The only thing that eclipsed the rose parade was the electric-lighted pageant built on flat-cars and run by trolley over all the city street car tracks. There were sixteen cars and millions of lights of all hues, (so it seemed) the greatest pageant we ever saw.

Portland is the most beautiful city we saw in all our three months of travel. William says so. Says it every time he gets an audience! I think so, too. My brother and his big new seven-passenger Packard drove us over a thousand miles in the three weeks we spent there. And the whole seven passengers agreed that the views from the hills back of Portland are the very finest ever seen anywhere. But there's Europe, Asia, Africa and parts of Missouri we haven't visited yet.

There are places on those wooded hills where you look off east 1,500 feet almost sheer with the Willamette and the Columbia and Portland at your feet, stretching away for sixty miles in almost continuous gardens, with the Cascades and three snow-capped mountains against the blue horizon. To the west you turn your gaze and see another broad, mountain-rimmed valley of beautiful farms, villages and woodlands. For fifteen or twenty miles these 1,000-foot to 1,500-foot abrupt hills back Portland, the east side growing new homes every day, the western slopes almost wild, the views from the roads up the hills and along the tops ringing a thousand changes on the scene just described.

Portland New Thought.

And Portland's growth in new thought must have been keeping pace with its building operations.

I packed up my little *Nautilus* in August, 1899, and went East, young man, to grow up with the magazine. At that time *Nautilus* had less than a thousand paid subscribers, about a dozen or twenty in Portland, where I was born and brought up, and everybody knew me and disapproved my "notions."

If in 1899 I had wanted to lecture in Portland on new thought I doubt if I could have found over a score of listeners. A batch of ten thousand hand bills conscientiously distributed, and $100 in *Oregonian* space *might* have netted me seventy-five hearers. I doubt it.

But on Sunday evening, June 6, 1909, I spoke in the largest lecture auditorium in Portland, Women of the Woodcraft hall, to an audience of about eight hundred—all the hall could seat and a dado of stand-ups besides. All the advertising that was done consisted of announcements to five hundred addresses and a three-inch city news notice in the Oregonian.

And that audience was not drawn by curiosity either; it was as interested a crowd of intelligent, good looking, well-dressed people as I ever faced. All there



because they know or wanted to know what new thought has to give, all quick to respond, and so cordial to the "native daughter." There were old friends in the audience, and many new ones, with a few of my own kin. I was glad and grateful. It is easier for you to imagine all the why's, than for me to tell them.

It was Rev. Victor Morgan and his new thought church that arranged for this meeting. Mr. and Mrs. Minard of the Home of Truth, and several other new thought centers helped by announcements and attendance. The First Spiritualist Society came over in a body, headed by its dainty pale-blue-clad minister, Mrs. Driscoll, with her arms full of roses for me. Ida B. Colby was there; but Lucy Mallory was not. And Lucy was away again when I went to see her. But I heard much of her and her good work. She is the editor saint you know who copied with her own hand the *2,800* addresses to whom *Nautilus* first went. All for pure good will.

There are several new thought centers in Portland, the largest being Victor Morgan's in the Selling-Hirsch building. Mr. and Mrs. Thaddeus Minard do a good work in their home. Inquire at Jones' Book Store, 291 Alder street, and he can tell you all the workers in town in every advanced line. And he can show you one of the biggest stocks of advance thought literature to be found anywhere.

The Seattle Exposition.

Seattle was our next stop, or rather the Seattle-Yukon-Pacific exposition. Three relatives went with us, making only a two-day stop for all. So we spent the whole of the two days together on the exposition grounds. We saw not one of our numerous Seattle friends, nor presented our letters of introduction. Time was too short; we did one thing well and regretfully but perforce reserved the friends for a future visit.

The Seattle exposition is a beautiful success, well worth crossing the continent to see. The grounds and buildings presented even in June a most harmonious whole, apparently finished to the smallest detail, all gleaming and blooming and booming and sparkling and plashing like a cream white New Jerusalem in a garden of Eden. As dusk deepened, music rose and fell, fountains played, lake and snow-capped Ranier faded, cream white, beautiful buildings came out against the blackness in endless beaded chains of light, and cascades turned to rainbows. It was fairyland then. It was romance. It was prophecy.

To Olmstead, of Boston, it must have been realization. And suggestion. Satisfaction and divine discontent in one. He is the man who laid out those grounds and superintended it all, even to the row of daisies in the farthest corner. He is the landscape gardener who is directing the park and boulevard evolutions in Portland, Ore., and in Holyoke, Mass., and in goodness knows how many other cities of our land. The Seattle exposition is a regular Pocahontas feather in his cap.

The exhibits at Seattle are not the real show, though they are good. The most interesting thing to us was the school exhibits from Hawaii, the Philippines and Porto Rico, showing the wonderful

progress made by the native children in the American public schools. Manual training and domestic arts and sciences are working miracles among these children. Almost in a generation, the countries will be civilized and skilled.

The City.

Seattle has crept up hills and down again, and around lakes and Sound, to make room for its present population of 200,000 people.

The homes of these people are sandwiched in between vacant lots, evidently held by somebody for speculation. "Eastern capital," says Portland.

There are many beautiful, substantial and well kept homes in Seattle. Also there are miles of dingy old wooden houses on unkept lots, houses that look as if they hadn't had a coat of paint for twenty years. All with vacant lots between. There are some fine business blocks in the center of the town and a few good hotel buildings. And there are many, many miles of fine cement streets with car lines a-plenty.

The whole city looks as if everybody has loaded up to the guards with mortgages and put the money into bonding extra lots for speculation. Also has put all the extra he could scrape into taxes for those fine streets, deep cuts and fills, and long car lines. And somebody put up a lot for the exposition and the University which is to inherit the permanent buildings and fine cement pavements.

Seattle has evidently been making the money go just as far as it will toward solid improvement that will invite more people. There may be a slump after the exposition, but there is something to show for the money and everybody who can hang on to property is bound to win out a little later.

Another Peace Prophet.

In commenting favorably upon *The Nautilus* suggestion that our war vessels be metamorphosed into Public Schools of Travel and Humanitarianism, the *Northampton Herald* (Mass.), calls attention to the following prediction by the great German, Admiral Kochleben:

"The next thirty years will unite the interests of the civilized world as never before. Civilized nations, the great people of the earth, are in closer harmony than they have ever been before. Thirty years ago, when I first visited America, the bond was not so strong. In thirty years more it will be strengthened one hundred fold. There will be no war. Perfect civilization will preclude war."

"Perfect civilization will preclude war." Exactly.

We want our war vessels used for Public Schools of Travel to help perfect civilization and world peace.

An Esquimo Fashion.

The *Springfield Republican* for September 26 has a long article on near-polar life in which appears this amusing bit:

"One of the most remarkable customs of the Eskimos is the way they have of settling trouble between two of their number. This is done in no more harsh way than by a contest in singing and dancing called the drum-dance. Even murder may be expiated in this way. The drum-dance furnishes great entertainment for the rest of the community, the one who makes his hearers laugh most by his jibes and ridicule of the other contestant as he recites the story of the trouble, is the winner."

What a pity Peary and Cook can't settle their difficulties that way.



Be Not Attached

By Ella Wheeler Wilcox.

"Be not attached." So runs the great command
For those who seek, to "Know, and Understand."
Who sounds the waters of the deeper sea,
Must first draw up his anchor, and go free.

But not for me, that knowledge. I must wait,
Until again, I enter through Earth's gate.
I am not brave enough, to sail away
To farther seas, and leave this beauteous Bay.

Love barnacled, my anchor lies. And, oh,
I would not lift it, if I could, and go
All "unattached," to find those Truths, which lie
Far out at sea, beneath a lonely sky.

Though peace of heart, and happiness of soul,
Await the seeker at that farther goal,
With love and all its rapture and its pain,
Close to the shores of earth, I must remain.

Not yet would I relinquish my sweet dream,
To gain possession of the Fact supreme.
I am attached; and well content to stay,
Learning such truths as Love may send my way.

Written for The Nautilus.

Vitality and Food.

RELATION OF FOOD TO VITALITY—A SEVENTY-FIVE DAYS' FAST—FEATS OF EAST INDIAN FAKIRS—WHY RAW FOOD BENEFITS AND INCREASES VITALITY—JUST WHAT VITALITY IS—HOW TO SECURE PLENTY OF VITALITY.

By GURDON A. FORY.

Perhaps he who first said, "Bread is the staff of life," spoke better than he knew. Whether or not he knew that bread is not life itself can only be conjectured. That his utterance has endured proves the truth of its essence nevertheless, and I imagine that "bread" in this instance is a collective term for food in general.

The relation of food to vitality has not, until recently, been given very much thought. Most of us have unthinkingly accepted established ideas on the subject, and have felt that we must eat to sustain life, and that to have more abounding vitality we must eat more abundantly. We have believed life to be a matter of food and food combinations chemically considered, and vitality to be a direct product of good digestion and perfect assimilation. And so, to the superficial observer, it seems, and it is not surprising—that is, not *very* surprising. We notice the great vitality of one who has perfect digestion and it is readily deducible that therefore digestion and assimilation of foods produce vitality. Inductively reasoning, one would be constrained to say that good digestion was the result of unimpaired vitality; but inductive reasoning is not a highly developed faculty of the ordinary mind. On the other hand we see one of low vitality and deduce readily that he is so because of poor digestion and faulty assimilation. Inductively we would reason up to the fact that the poor digestion and mal-assimilation were the results of an impaired vitality. Deductions are more readily made than inductions—perhaps medical science finds this true. We might thus account for the fact that it has never been able to discover and formulate a single universal law on which to build up an exact science and is today open to the accusation of being the "Science of Guessing." I advance this tentatively, realizing that metaphysics are involved somewhat—also that medical science has done much for the betterment of humanity.

It is held to be undeniably true that food sustains life—that we must eat to live so to speak, and that death results if food be withheld for a period of sufficient length. Yet common East Indian fakirs have been, in scores of well-authenticated instances, buried alive in hermetically sealed tombs without food or drink, and have, at the end of

many months, been removed to be found alive and in normal condition with vitality unimpaired and even increased. A woman in the United States recently fasted seventy-five days for the cure of suppresed psora or itch, her system throwing off during that time great quantities of the vile itch poison. These eliminative processes must have consumed immense vitality and yet the woman ate no food. Nor was she in a trance state nor cataleptic sleep where the apparent physical organism lies dormant.

Does the East Indian secure from his handful of rice vitality to sustain him through his long burial? Did the woman mentioned absorb from her last "square meal" sufficient vitality for seventy-five days? Then with what abounding life ought *we* to be filled who eat three times a day more food than the Indian eats in a week? And yet we are continually tired and drag our weary languid bodies about by sheer force of will power vainly attempting to simulate the vitality we know we should radiate. "The spirit truly is willing but the flesh is weak."

Few of us, very few, indeed, feel the abounding vitality which we instinctively know we might possess. We are tired, and yet we do not really believe that we overwork with brain or muscles. We eat the prescribed number of meals a day, sleep the required number of hours and yet arise as tired as we fell asleep. We eat a heavy breakfast "to keep up our strength" till dinner, and yet come home at night more and more tired. Next day we eat more and are still tired. We order a new mattress, sleep on it sixty nights free and are still tired. Evidently vitality is not absorbed from an elastic felt mattress. We try new and unpronounceable breakfast foods and cereal coffees and nut-fruitos and fruito-nuts and are still tired in addition to having made our friends and family tired. We have dark trimmings under our eyes and are ashamed to open our mouth for fear some one will notice our furred tongue or catch a glimpse of the color of our breath. Tell me, my medical friends, in all your experience how many really clean tongues have been stuck out at you? Tell me, ye explorers of dental caverns, how many sweet breaths have ye found? And when you have found a clean tongue and sweet breath have you not also found abounding vitality?

We have had those who taught that vitality was a product of the chemical combination of foods. We have had those who taught that it was inherent in foods themselves and they have urged us to eat the germ of the grain only and to feast upon the vital organs of animals—an idea inherited, no doubt, from the aborigine who ate the heart of his human victim to add to his own valor that of the dead man. We have had those who taught that the inherent vitality stored in foods was lost in the process of cooking—escaped to other realms something as the soul escapes at the moment of physical dissolution—and that to obtain and appropriate this vitality we must eat raw foods entirely, abhorring the savory-smelling dishes of our good but ignorant old grandmothers.

This particular idea last mentioned has benefited thousands directly and indirectly, and I shall later tell just how and why. Its originator is, I believe, one of the *illuminati* and sees back of his expressed ideas a principle which, for obvious reasons he does not teach.

The chemist, by careful analysis, finds the body to be made up of fifteen or sixteen elements and concludes therefore that our food must also contain all

of these several elements in due proportions. The food chemist finds that certain foods contain these necessary elements in forms and proportions most suitable to the needs of the body. He finds that certain foods combine more readily than certain other foods and that certain combinations are more readily digested and assimilated than certain other combinations. He heralds his discoveries and brings health and increased vitality to many. But how? Has he in some carefully conducted experiment released the subtle, vital essence from a bubbling test tube? Does he throw this and that food together and see vitality rise unshackled, and, by the same combinations within the stomach of his patient fill his system with this same subtle essence? Many would have us think so.

Let us see just what vitality is if that be possible. Vitality is here to be differentiated from energy. Energy may be "put on" by sheer force of will power and is not vitality nor necessarily a sign of vitality. Vitality is an inherent something bubbling up within us normally—a creator of energy as manifested in mental, physical and functional activities. Where it comes from I shall not attempt to say because I do not know. Perhaps it comes from the Great Source of All Power and is, as one splendid scientist-philosopher says, stored during sleep in the brain whence it is distributed by the nerves to the various organs and muscles—a Soul Power manifesting on the physical plane through the brain as an agent by processes infinitely more subtle than electrical currents or chemical affinities. There may be a better theory; personally I know of none.

I do know that under normal conditions we arise after sound sleep filled with abounding vitality such as nothing but sleep can give, and I do know that without sleep no amount of any known food can keep up our vitality for any length of time. And so I say that vitality is a soul power and that by some subtle process it is applied through the brain to the physical functions. And it seems that it is stored in the brain during sleep or absolute cessation of objective activities, and that the quantity stored is in direct proportion to the receptive capacity of the brain which is greatest when every physical and mental function is in perfect repose.

At the beginning of every day then there is in the brain a store of vitality to be used for that day's needs. Perhaps a part of it may be stored in the solar plexus as some of our good friends choose to think. We have no quarrel with them. Our greatest concern is, or should be, the use of it.

Every act from the first opening of an eye in the morning to the closing of it at night consumes a part of this vitality—every thought even. Few need be told this, but when we come out and say that the processes of digestion, assimilation and elimination also consume vitality we are on comparatively new ground. That food does not furnish vitality I think I have proven as also have others before me.

The office of food is, clearly, to rebuild the broken down tissues of muscle, nerve and brain with the elements of which these tissues are composed. The food necessary for this is the normal amount of food and requires for its digestion and assimilation and the elimination of its wastes a normal amount of vitality which nature always provides. If more than the normal amount of food is taken more than the normal amount of vitality must be consumed in handling it and the store is depleted in pro-

portion to the food taken above the normal amount. To handle this over-supply is, for the time being, of paramount importance and other functions are robbed of their due share of vitality. Hence the lethargy, physical and mental; after heavy meals nature wants sleep that she may turn more vitality into the storehouse.

Normal food is easy of digestion, readily assimilated and does not contain much useless waste, at the same time giving the organs a normal amount of exercise. It is not the province of this article to give a list of such foods. Food chemists are springing up who make such matters a profession. The increased vitality which most of them secure to their patients is not a result of the digestion and assimilation of their prepared foods nor of the food combinations which they allow, but rather a result of the fact that the foods, in quantity and character, are normal and so require only a normal amount of vitality in their digestion, assimilation and elimination. They do not *increase* vitality—they simply leave to each muscle, nerve and brain cell its normal amount of vitality which is, as I have said, abundantly equal to all the normal activities of that particular muscle, nerve or brain cell. The food chemist's is a noble work and he is closer to solving moral problems than he knows, for vitality is a Soul Power, and to squander it thus is to sell for a mess of pottage our eternal birthright.

Choice.

By Florens Folsom.

Were I a brook, I should choose to run
O'er stones, and under a desert sun;
Who should lean as eagerly as they,—
(The poor starved growths of the desert gray)—
To the cooling rush of my waters clear—
Who else would hold me dear, so dear?
Were I a tree, I should choose to grow

And bloom in the midst of Arctic snow;
I would blush with Spring, and with Autumn blaze
For joy of those wrapped in mist and haze
Of the Silent North—of Eternal Ice;
I would glow with the green of fields of rice,
That eyes worn weary of winter snows
On my sap-drenched freshness might repose!

Since not a brook nor yet a tree
I in this avatar may be,
For shivering hands I'll be a fire;
Warm shoulders broad for heads that tire;
Red draughts whose generous heats shall flow
Through the souls, alike, of friend and foe;—
All these one human heart may be,
If it from Self be clean and free!

Where to Get Men.

By THOMAS DREIER.



"Where do you get your best men?" asked someone of Philip D. Armour. "I raise them — I raise them!" answered the man who taught to the world the gentle art of using every part of the pig excepting the grunt. And P. D. Armour built up the greatest organization of its kind the world has ever known. He built up a great business because he attracted to him men who could do his work—and their own. He was always on the lookout for genius. But always he wanted genius with feet on the ground. So, you who are building organizations, seek quality men. Get young men. Get men whose future is ahead of them and not behind them. It is sometimes interesting to hear tales of the man who has done things. But there are greater possibilities in the man who dreams of doing great things and who works to make his dreams materialize. When you do get young men who are working for you and for themselves, for goodness' sake be good to them. Treat them fairly. Play square with them. Let them think their own thoughts. It won't harm them. Folks have thought their own thoughts without being harmed, you know. Perhaps you think you have brains enough to do the thinking for your helpers. But don't get riled up if you discover that you are not with the majority. The work of the world will be done tomorrow by the young men of today. See that you help those young men to do better work tomorrow than you are doing today. Help men develop themselves. Encourage them to become leaders. Get into your organization men who see great visions but who are not visionary. Get men who dare to tell the truth. Seek for men who desire to serve. You can hire a boy to burn incense before you for fifty cents a day but more than wages must be paid to men to serve.

A PRAYER.

Dear Lord, grant unto me my prayer for an enemy. Give unto me this day one who will hate me. Send unto me one who will see in me my imperfections and who will make known his discoveries to the world. I would that this enemy watch me by day when the sun is shining and at night when the stars glitter in the heavens.

I would have his baleful eye upon me always.

Never would I be free from him.

I pray thee, dear Lord, grant unto me this enemy who will make me do what I can—who will compel me to play the game of life fairly and squarely and frankly and without fear. Dear Lord, I crave of you this day, that Thou wilt give unto me one who will protect me from my friends—one who will see the evil in me as they see in me only that which is good.

Give this enemy unto me, oh Lord, that I may walk wisely upon this earth and thus find upon it that heaven which men call Happiness.



By SINCLAIR LEWIS.

CHAPTER II.

"LOVE FOR ALL."

Love—there is love for all;
Out on the farm where the blossoms fall
And here in the city square.

ANNA LOUISE STRONG.

A July of comfortable heat had passed into a stewing, stifling, broiling New York August. It was a city of weariness and travail. Through it Ralph Pierson tramped about all day and every day, seeking the elusive job. From soiled little haberdashery shops on lower Sixth avenue to the palace-like department stores and the glass-and-marble offices of the financial district, Ralph sought work. Then September came, and in the cooler streets, with the pluck of a young heart that was but seldom discouraged, Ralph merely increased his efforts to find work. When he was not seeking it, he studied in his room, or chatted with his old Irish landlady, Mrs. McSwingle. He had, at her especial and particular and exceedingly comical request, followed up his instructions on the evils of tea, by other of his good formulas; little facts of hygienics which would have been noble, had they really been the expressions and symbols of a deep understanding of the basic need of health. She listened curiously and made his bed more carefully. She was accustomed only to the sort of young man lodger who ate tough beefsteak and drank bitter coffee and smoked cheap cigarettes; and something eternally maternal in the deep bosom of this landlady of the old sod warmed toward the clear-eyed, frank lad.

At the end of September, when even his pluck and the cheer inspired by Mrs. McSwingle were succumbing to discouragement, Ralph finally found his job—scarce to be called a "position." It was a clerkship in the game department of Siegel-Wanamacy's department store; the commercial castle whose enormous and stately portico drawfed the Elevated above which it towered on Sixth avenue. Here, among the heaped counters of the vast space on the third floor, Ralph was to sell jig-saw puzzles all day, at nine dollars a week.

This new promise of safety, though it did not especially betoken that he would indeed conquer the city as he had hoped, did awaken the ambition which had been sorely dragged in the dust as he trailed about the hot streets seeking work. Ralph took up a course in window decorating and card decorating, with an honest, practical correspondence school. Till far into each night, he worked away, tracing letter after letter; studying model alphabets and instructions on the use and sorts of brushes, ink, bristol boards; reading the pamphlets which showed the correct arrangement of window displays, from hooks and eyes to silk clad dum-

mies. He learned just how to drape a figure in what seemed a modish gown without cutting into the bolt of silk. He learned how to make ornate, Old English capitals; and he developed a delicate yet clear uncial script which would tempt a purchaser to the bargains announced by it. He worked with that careful attention to details which would always be Ralph Pierson's, preparing himself in the knowledge of all that befits an enterprising, clear-eyed manager of a large store.

During the evening hours, when he was not studying his correspondence course, Ralph was engaged in an occupation most interesting of all—imagining that the nurse across the area was indeed his comrade!

For the patient, over there, must have been having a very long illness. The nurse was still there every night. Through August her mere presence had bolstered up his sturdiness and now, when he was well fixed in a safe nook of the city jungle, Ralph looked over to her nightly. The nurse, apparently, had also become quite aware of his existence, as they both worked away. She often looked over at him, writing or drawing at his table-desk, and seemed to wonder with placid freedom from petty curiosity, yet with friendly interest, as to what he might be doing there. In his genial, country-like manner, Ralph nodded at her several times, but she seemed, though not particularly embarrassed, to doubt the propriety of returning his nods. Obviously this fresh-cheeked young man who worked o'nights, was not a city masher, but what could she tell of him?

The nurse across there meant inspiration to Ralph, in his long hours of toil. She was the only person he knew in all the city, save his landlady and a couple of the clerks at Wanamacy's. She was there every night. She was there to encourage him both by giving him a sort of delightfully telepathic company and by stirring in him an indefinite feeling that he was doing all this wearing work, of counter tending and study of lines and letters, for some one besides just himself.

When he was confronted by a finicky, tiring customer; when he had to help in dragging out "extras" from beneath the dust-hiding counters; when the four o'clock faggedness gripped him; when he was perplexed by the study of a card-lettering alphabet of peculiarly difficult curls and quirks, in the evening hours, at all these times he thought of her.

He came to know each of her little movements. At eleven, she would don her jacket and hat and go out, apparently for lunch. The half hour till she returned seemed very long to him. All the timepieces were in a conspiracy to drag leaden feet during that half hour. Clocks never do love lovers! Though he worked with fair concentration, while he knew that she was opposite him, Ralph could not help constantly looking up to see if she had yet returned, during that half hour. At twelve, after recovering from that absence of hers by another half hour of her presence, he would be off to bed, to dream, as on that first night, of the city and of her!

He was often tempted to hasten out, just before eleven, and, going half around the block, wait in front of the house where she was nursing, there to meet her and attempt to get acquainted with her. But he resisted. She was too fine a thing, the calm, broad-browed girl, to risk frightening or irritating her thus, let alone the risk of losing any chance really to come to know her.

Beside the examples of his work which he sent in to the correspondence school

for criticism, Ralph had to do a great deal of practice for that best of criticisms, the waste basket. He found himself lettering big placards as though they were messages intended for the nurse—and tore them up most carefully, lest Mrs. McSwingle find them! From a plain brusque, "Hullo there," to an elaborate explanation as to who he was, he made for her many signals in this system of his, and never showed a one.

But finally, one night of late October, he said to himself as it wore toward eleven, "Say, why not really send her a message that way?"

As though the suggestion had been an order from the dread boss of bosses, the superintendent of Wanamacy's, he set at lettering a large placard. At ten minutes to eleven, it bore in plain, Roman letters: "I'm lonely here in New York. Really harmless. From up country. Please let me go out to lunch with you. 'References exchanged.' "

"There, if she doesn't see the joke in those last two words," he smiled as he finished the lettering of the quotation from the typical want-ad., "then she hasn't a sense of humor, and it won't make much difference if I don't come to know her."

Fastening it by two strings to a straight chair which he drew up to the window, he hung the card out over the sill. All the other lights of the areaway had gone out, and no one save her would see the sign. Taking a fat, nickel box of matches, he lighted match on match, so holding them in his cupped hands that the placard was brightly illuminated.

Presently, she glanced toward the window, and noticed the card. She turned away, at first; then came placidly to the window and looked across. She had to shade her eyes and peer closely to be able to read this strangely placid and strangely lighted sign. When she had apparently read it; had seen that it was meant for her; she turned again, more quickly, and raised a hand to her startled breast. Then she looked across again. Ralph was standing in the full light of his table lamp. His brown, bright face was evidently honest. But she shook her head, with more of doubt than of repulsion. Ralph leaned down and placed a forefinger with dramatic energy on the twelfth word of the placard—"Please."

She seemed to be thinking quickly. Finally, she nodded slightly, pointed to the door, and hastened quickly away from the window. Ralph took her signal for partial consent, and, his heart beating out a clanger of joy, hastened around to the front of her house, on Nineteenth street. He trod softly as he went down stairs, lest kindly Mrs. McSwingle or one of her lodgers be awakened; but when he struck the street, he scampered along in a swift, reckless merriment which made the policeman on his rounds look incisively at him.

She came out of the door of another house, like his own but less gone to seed. As she stood on the stoop, looking down at him, his face lighted by a street lamp, he saw more certainly all the sweetness of her calm eyes. She kept her hand on the door for a minute. He was horribly afraid that she would go back. Then, apparently, she acted with a sudden, but firm decision. She let the door swing shut, and came briskly down to him.

"I'm going to a dairy lunch," she said, in round, clear tones. "If you like—"

He walked beside her, down the street. They spoke little, at first. Then he said, "I've been wanting to have someone to talk to so much; and I've kind of known you for a long time." Haltingly, he

told her just who he was; of his rearing and his ambitions; his loneliness and his frequent weariness in the city.

"I've seen you over there for so long, now," he hesitated, "and somehow you didn't seem like these cheap city girls. Not that they're all cheap, of course, but I'm used to country—"

"I'm a country girl," she admitted, "I was brought up on a farm up-state. I've only been to country schools and the Nurses' Training School, here in the city." He found her voice the pleasanter, the more he heard of it.

"Well, I don't know anybody here in the city, hardly," Ralph continued. "I thought maybe you'd let me talk to you once in a while." He did not feel it fitting to tell her—yet—just how much of an inspiration she had really been.

As they sat opposite each other at an all-night restaurant of the glazed tile and dazed pastry type, they were both timid, but each was beginning to realize thoroughly that the other was indeed a "good sort." The nurse ordered coffee, chicken croquettes, apple pie. Ralph told her his name. She returned the compliment by explaining, somewhat hesitatingly, that her name was Katherine Brownell, once of Brownellton, where her fathers had been honored though quite unimpressive men of the earth, earthy, yet, therefore, the more solid, being so in touch with the Great Mother.

As soon as they had been chatting of the weather and the coming election long enough for the frank, direct lad to feel that he already knew her, he hinted:

"Do you usually take coffee, late at night? Didn't they teach you in Nurses' Training School—? I don't want to be intrusive, Miss Brownell, but an old high school teacher of mine taught me ever so many things about health. For instance: that there's about six per cent of deadly poison in coffee; and that it's most dangerous just because it does take away the warning of fatigue. Please, please, Miss Brownell, don't think I'm intruding—"

"Oh no, I don't," she mused. I'm glad to have you speak of it. I believe you're right." She thought a minute, then added, quite simply, "I won't drink coffee any more."

He was astonished. People didn't usually take things to heart, or even to mind, in this candid, practicable, effectual manner, he had found.

"You see," she went on, "they didn't teach us much about doing things for people who are well—least of all, for ourselves. The young internes and we weren't any too well, or properly fed, even. I don't know; somehow, a nurse comes to regard the proper state of mankind as illness, I guess!"

She questioned him further regarding his facts of hygienics, as they returned homeward. Overhearing their chat, a wise observer would already have known from her quick grasp of such fragment-truths as those of which he was the medium that Katherine Brownell, once set on the right path, would go deeper and farther than would he; be able to help him to interpret the very truths whose exterior films, exterior only, he might first show to her. Already, she was beginning to ask questions which required for answer a knowledge that was not mere theory but a living part of his make-up. And he could not quite satisfactorily answer them.

They parted with kindly farewells at the door of the House of the Sick Room. She had announced that, though she knew a few nurses and young doctors, she, too, had been lonely in the city.

"May I go out to lunch again with you, sometime, then?" he begged.

She looked down and smiled, smoothing her hair with a quick, graceful gesture. "Perhaps—sometime. Ought I to have let you go with me, even this once? Oh, I hope it was right." Her manner of saying it implied that she felt it had been right. "You see, I've been quite conscious of your presence over there, nights. Sometime you may go with me again, perhaps. Good night."

She was gone. As Ralph trotted to his own house, his heart was more joyous than when he had first come to the House of the Sick Room. That night, he had no time for dreaming of cities. It had been his night of many wonders!

A few nights later they again went to the dairy lunch. Then, again and again and again, they walked and talked together. Just as she was fascinated by his clean, kindly sturdiness, and his poor little stabs at truth, so he worshipped her evidently sincere strength of character. She was a far less trained person than himself, but, with training, would make far more use of it than would he. He told her so, and she disbelieved, with the modesty of the wholesome comrade he had hoped to find her. Comrades they were, and happy as though they strolled through meadows.

On the night of the very important day when he received a "raise" from nine dollars a week to ten, they had a jubilee together. She was making twenty dollars a week, but she insisted, with the hearty appreciation of the friend, that he would soon outpass her.

"It's just like that line in one of the poems of Browning's that you had me read: 'Outstripping with one stride my ten steps,' or something like that, do you remember?" she said, as they were strolling homeward—from a lunch without coffee!—along the dead-seeming Fourth avenue, chill with the November crispness.

"Yes," he answered, and absent mindedly corrected her quotation. Ralph would remember the wording of a poem; Katherine Brownell would be more likely to understand the poet's spirit. "But old Browning wasn't right, this time," Ralph insisted, with unconscious truth. "It's just t'other way here. You're master in this case, now aren't you, Girl?"

She looked at him, half with the timidity of the young lover, half with the care of the mother. "I wish I could be, Boy. But really it's you who instruct me, though I *am* a year older."

She named some of his formulas—to her, not mere formulas, but seeds of Truth—which had helped her to understand thoroughly certain faults of the nursing business, in regard to which she had merely been able to make out that all was not perfect.

"You see," she completed, "you have helped me immensely. Well, here we are, Boy."

"Good night, dear," he said, and to her answering 'good night,' she added, for the first time, a gentle 'dear.' It was sufficient to make the steps of the House of the Sick Room, for Ralph, a shrine of promised love!

(To be continued.)

Thou.

By JOHN P. SJOLANDER.

What dreamst thou? God dreamt, and height and deep
Blossomed with suns and stars, and all the while
His dream-light touched thy brow.
Imaged like Him, what dost give or keep
To make the voids of life blossom and smile?
God dreamt. What dreamest thou?

Karma on the Job.

By FRANK ANDREWS FALL.



Put in everyday English, Karma is the law that whatever you have coming to you is bound to catch up with you sooner or later, and you can't side-step it. It may be good, or it may be bad, or it may be a little of both, but it will find you, no matter how many times you have moved away without leaving your new address. And whatever it is, it will be exactly what your own actions have made you deserve. Not an ounce more, nor an ounce less, nor a fraction thereof.

Some people call this law Nemesis. Some call it by other names. Some don't call it at all, but they don't need to. It comes without calling. Some people say they don't believe in it, and some scoff at it. But the law goes right on, minding its own business and saying very little.

Probably the majority of thinking people agree on this much—that somehow or other things are to be evened up in the long run; that we are all going to get our just deserts before the final gong sounds, if there is any. So suppose we let the word Karma stand for that idea, and go ahead to see how the thing works out in the realm of modern business.

The principle that we are punished by our sins, not for them, is pretty evident anywhere, but if you want to see it working hard and fast and all the time, just take a look into the average commercial concern. For quick returns in this Karma business, commend me to the marts of trade.

Does it work any more quickly there than elsewhere? Well, probably not, but somehow it seems easier to see it work there than in other places. And the purpose of these paragraphs is to serve up a cross-section of a business day in the average office, shop or counting room and to try to trace the thread of Karma running through it.

The proper way to begin a play is to ring up the curtain upon some servants dusting furniture. This one begins with Mr. Manager brushing his hat as he starts from his home to the office.

It may be that a little Karma is working from the night before, for Mr. Manager has a headache, and looks at his hat as though he expected to find it too small for his head. Unfortunate the man who starts a day's work with a hangover.

Well, if M. has taken care to allow plenty of time, he makes his way comfortably to the train, enjoying the trees and birds and sunshine en route. If he has made a late and lazy start, he has to hurry, and the charms of Nature make no appeal. The final dash and the leap for the platform of the last car set his head to thumping wildly and he

feels that he has given the day a bad start.

When M. gets off the train he is directly behind a fat lady with two children and a bird-cage. One method of playing this trick is to force his way rudely past the party, muttering something about "brats." The other is to go slowly and exchange smiles with the children when there is finally room to pass them.

If M. chooses method 1, before he has walked five rods further he feels darting pains in his conscience, and is convinced that the day is out of joint. But method 2 leaves him in a glow of good feeling which lasts well into the busy forenoon.

Office now. Mail opened? *Yes;* A. was on the job promptly this morning and has everything ready for M. when he arrives. M. smiles and A. leads back from the same suit. Or *No;* A. stopped to watch a dog-fight; mail not ready; M. frowns, if he doesn't put it more emphatically, and A. feels that the prospect of that raise at the end of the month has gone glimmering.

M. pushes button and Miss Stenographer comes in, to take dictation. S. has had a good sleep and is wide awake and alert; takes as fast as M. can talk and never asks to have anything repeated. M. says: "That's good, Miss S. I wish we had more of your kind in this place."

Or, Miss S. has danced until three g. m., and yawns at the end of every sentence. After repeating practically an entire letter for her, M. snaps out: "Send in Miss X. If I have to dictate every letter twice I'll be here until midnight." And so Karma keeps on sawing wood.

Mr. B. comes in. He is a valued customer but a grouchy one. He has a complaint, as usual. M. remains good-natured, even under great provocation. He finally clears up all the difficulties, and lands B. for a big order which had been hanging in the balance.

Or M. fights fire with fire, and meets B.'s complaint with the spirit of a quarrelsome bulldog. Both men lose their tempers and M. loses the order, which B. immediately takes with great ostentation to a rival house across the street. Thus they play their parts.

All day M. meets people. All day Karma acts, and apparently in the main it acts instantaneously. Some of its fruit will not ripen for months or years, or possibly for incarnations. But enough matures in the circle of a single day to make a thoughtful business man take notice.

And perhaps that is the reason why one finds all the time more and more business men who are absolutely on the square. They are taking notice. They are learning by experience. They believe that in the long run they get exactly what they earn. They are intent on the long run, and in that they set a good example for those of us who prate of eternity and immortality, while we offer our lives a daily sacrifice to the earthly and the temporal.

We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.—*Emerson.*

Cosmic Therapeutics.

TWENTIETH CENTURY INVESTIGATORS—COSMIC ETHER—PHYSICAL PLANE AS AGAINST HUMAN PLANE—ATMOSPHERIC ENVIRONMENT—THE FIRST CAUSE—HOW TO CREATE THINGS DESIRED.

By JULIA SETON SEARS, M. D.

PART I.



"And he stood between the living and the dead, and the Plague was stayed."

The greatest secret of the age is the connection with, and the manipulation of, Cosmic Energy.

In every age and every race, men have stumbled on to their relationship with atmospheric energy, and have demonstrated each in his own way; but it remained for the twentieth century investigators to give us the real key to our continuous connection, and the methods by which our connection could be demonstrated to the whole thinking world. The minds of the past taught us the existence of an atmospheric environment, and, to a degree, manifested our connection with it, but they did so through the medium of objective lines of connection and transference. To-day we are finding the new Truth that, even to the most minute thing, man is able to create his own environment from atmospheric energy, lifting his creations aloft in his life in finite form, through the medium of a power which far transcends sight and touch.

To-day we know that the great Cosmic ether in which the whole world lives and moves, is nothing but a vast, undifferentiated sea of energy. This energy is acting always in formless, electrical currents; and these currents are ever waiting to correspond in motion with any other currents similar in electrical reaction, either positive or negative. Man's whole atmospheric environment is formed of these currents. And man himself is a localized, attracting center, registering in his body and his surroundings, just those electrical reactions with which he relates, under the great Cosmic law of correspondence.

We have found in the past, that these atmospheric currents can be sent, as vibrations, through the medium of any object that is brought in relation with them. At some rates of vibration these waves of energy may be made to become heat, at others cold, or light, or sound or just motion, without sound being separated. Physical science has given us examples, too numerous to mention, of the positive expression of enforced vibration in relation to objective things; but it was left for Marconi to show con-

clusively, that these vibrations may be produced and transmitted through the medium of atmospheric waves themselves; and psychology has shown that any instrument, either mechanical or human, may register the vibrations in the very moment it is attuned to them. Atmospheric environment has passed deeply into the development stage scientifically and even in this it does not really appear what it may be; but it is a truth well known to many, that all atmospheric energy is really a substance, from which every skilled mechanic may create his own objective expression.

Metaphysically it is plain to see that man is only one part of this great, cosmic energy, and that, standing as he does, a naturally localized point of attraction in the ocean of formless, vibrating ether, he becomes a specialized, attracting center; and the lines which connect him consciously with this ocean of energy, are his own thoughts.

On the physical plane men use wires, and machines, and objective localization with which to transmit etheric waves, but on the higher planes of consciousness we need only to use the instruments of that plane. and these instruments are thought currents, and the higher connecting thought-wires become as tangible to those who use them, as do the objective wire-connections on the physical plane.

On the human plane our thoughts become the metaphysical avenues of connection. By conscious thinking, man reaches out into this formless ocean of Cosmic energy, and through recognition, creates the things which he desires, and his environment, under this law, becomes the world picture of just what he has had the power to create for himself.

This Cosmic Substance is neither great nor small, finite nor infinite; it simply IS, from the highest to the lowest expression of life. There is no escaping this Universal product of Energy which is Substance. We ourselves are IT.

There are some things so true that no amount of proof can make them more true; so with Universal Substance; everything used as proof does not make it any more distinct, but simply becomes a greater accumulation of evidence; this very evidence itself becomes a part, and takes its place as Universal Substance.

The physical universe, and everything that we call matter, is simply universal energy manifested in form; everything expressed on the physical plane is Cosmic energy materialized, and every human being is only this Cosmic energy localized and expressed in human flesh and form.

In this ocean of universal energy, or atmospheric environment, which we call formless, there is always form of some kind, but of a nature too high for our human minds to comprehend, for we have not yet reached the plane of unfoldment where we have Cosmic recognition.

As we investigate this atmospheric environment, we find it has two distinct forces at work within it, the positive and the negative reaction of its atoms. These forces act independently, or together, but the reaction is a continuous process, and each power—positive and negative—has its corresponding embodiment in the external world of matter. When one has learned how to blend these two reactions in his consciousness, he has come to the center of his own, and universal, being.

In the manifested world of substance, mankind takes its place in one or the other, or both of these energies; it is drawn into their expression by the universal law of attraction. Each life is, in its first expression, either positive or

negative, in its Cosmic polarity. In the Universal interpretation, we learn to look upon the positive life as the creative, and the negative life as the receptive.

Every individual is just what he is by the natural law of his own Cosmic relationship, and he will remain just what he is, and express himself in his own way, until he grows into a deeper state of comprehension, and knows the method of changing his Cosmic position.

When we get the truth of the Universal energy firmly fixed in our minds, and realize that this energy is really positive and negative, and that both these reactions have their corresponding, material manifestations, we are ready to go farther into the study of the registration of this force, and from this, into the higher psychology of function.

There is nothing in this atmospheric environment of ours that is not endowed with intelligence. Everyone who postulates a FIRST CAUSE, begins with the universal intelligence. This intelligence is given to us as a beginning, it remains with us to the end.

It is manifesting constantly in every finite thing around us, though often we do not comprehend its expression in the lower forms of life; and again, we are apt to call it mysterious, or supernatural, when we find it in some way expressing in the higher forms, unfamiliar to our understanding. The acceptation of the truth of this unity of intelligence is the first step toward investigation; for all finite life is an embodiment of Universal Substance and Intelligence.

Physical scientists, everywhere, are showing us the infinitesimal lives working continually, and in ways that are truly wonderful. Psychologists are opening, daily, the hidden chambers of this physical and metaphysical world, and are giving us high lights on what we once thought impossible of investigation; they are showing us astounding examples of conscious ideation in every order of life, and are aiding us to draw interesting conclusion.

There is a great, universal intelligence; the lesser is always dependent upon the greater, and our objective life becomes the microcosmic pattern of the macrocosmic world. With this premise fully under feet, let us go on to the question of the intelligence of the physical tissues of the human body, and our relation to disease, health, poverty and opulence.

Each individual can reach out into the formless atmospheric environment and create, through thought-suggestion, the things which he desires; and get and express, in body and environment, just those things which he has the understanding to form for himself. It can easily be seen that, if we use the negative thought-tools to fashion our creations, we must embody in form all the things for which these thoughts stand,—pain, disease, lack and inharmony.

Every cell of our physical bodies is intelligent, and capable of being developed into finer and finer grades of comprehension. This is the process by which we refine matter into spirit, and by which we pass from a lower to a higher expression of wholeness, building our cells into a grade of consciousness so high, and producing objective expressions of such perfect response, that we become higher revelations of the Cosmic Consciousness. The higher we go in intellectualizing and spiritualizing ourselves, the closer we draw into the Cosmic Consciousness, and the more familiar we become with its laws.

The Habit of Charm and Fascination.

HOW TO ATTRACT LOVE, FRIENDSHIP, SUCCESS—HOW A SNAKE CHARMS—HOW A HOMELY WOMAN FASCINATED A MAN—WHY JAPANESE WOMEN ARE SO ATTRACTIVE—THE MAGIC WAND OF APPRECIATION.

By ADELAIDE KEEN.



The more you put into yourself, the more you will bring to yourself, this is the law! Fill your mind with intelligence, your soul with love, your body with health, and you attract love, friendship, success. Some people are spiritually magnetic, others, intellectually, others physically so. What kind do you prefer? The price must be paid for all, strong will power, immense self confidence. In a way, confidence in self, is faith in God, which is glorious. The timid man, self depreciating woman, remains a perfect dishrag, never becomes fascinating. Instead of a Divine discontent, cultivate a Divine impudence, which demands and gets the best! Assert your rights but never encroach on the rights of others: this plan would bring about a race of happy, loving, forceful people.

Now you can charm, as the snake charms, for selfish ends, by looking at your victim and willing him to buy or sell. This is not the best, highest form of fascination, it re-acts upon the charmer, later, for ill. Because you do not know what is best for the other man, and you assume too much control. You rob him of his birthright, freedom to think and do as God directs, and always the thief is himself robbed of something, by the law of compensation. Take a thing from another, even his self-respect, and he will see you deprived. Give a thing to another, money, food, kindness, courage, and you get it back, in some way. All families, corporations, contain a sample of the hypnotist. The weakest man, who does not dare to think for himself, is the one used and imposed upon. But there exists a natural charm, wit, vivacity, force. Beauty has nothing to do with it. The homeliest woman I ever saw, neither rich nor aristocratic, kept a clever, wealthy man her adoring slave, for twenty-five years, while his stupid, handsome wife, domestic, but a bore, wept and prayed for his affection to return. The "affinity" had undaunted faith in herself, she appreciated the man, made him forget his cares, laugh and grow young, when with her. And she had a pretty temper of her own, under control, like most magnetic people.

Meekness did not suit her style and she knew it!

New thought has raised myriads of weak people into power by the growth of will power, hence self respect. If you are too weak to breathe, bathe, chew and affirm the good, you know yourself a poor creature. So does everyone else. These things are exercised, and moral muscles must be strengthened. A baby, with supreme confidence, can wind a weak adult around his little finger; it is all in the habit of fascination. The baby knows its power. The man does not, because he does not use it. Hence, failure, hopelessness and ill luck attend him. But you can and should hypnotize yourself into doing and saying whatever you wish. In your heart you do not wish to be sad, weak, cross. You wish to be cheerful, strong, calm. Say every morning, on arising, mentally, what you wish, look in the glass, affirm it all positively! At night, as you fall asleep, do it again. Under the care of a scientific hypnotist, men are transformed. Why not transform yourself, by "the renewing of your mind"! New habits will do it all. The forceful man is a magnet. With a serene smile he carries off the prizes of life. The weak man is a door mat, the weak woman, a drudge. Men never appreciate a wife who "works so hard," that she weeps from fatigue. They hasten, ungratefully, to the dainty, jolly, intelligent playmate, whose smiles irradiate gloom. This is the true story of many a sad divorce, among men grown rich, who set aside the tired, nervous, complaining, dowdy wife; they forget the helpmate for the playmate, the woman who can charm, because she has vitality. Better to give away all useless bric-a-brac, eat simple food, wear dainty but simple clothes. In Japan, the women are so charming; they eat mostly rice, have few ornaments to dust, hence plenty of time for their frequent baths, and to be agreeable. Americans are truly "careful and troubled about many things," better neglected, and so nervousness and divorce are increasing. To gain charm, every iota of force, not absolutely required for actual work must be set aside, for sympathy and appreciation of those we live with, or meet every day. Worry, useless to aid, saps vitality cruelly. Go into the silence for poise and power daily!

When you enter a gathering of people, business or social, cast your glance around and select your friends. Smile and wait, in perfect faith, and the chance will surely come, to talk, to say, with divine guidance, the very things you ought to say to win. Even introductions are not needed among the elect. Up at East Aurora they let people get acquainted without, and great friendships result. This is charm, on a small scale. To attain greater you must practice on all you meet whether you like them or not. Imagine yourself in the other man's place, for a moment, even if he is a street cleaner. This is sympathy, true appreciation! The greatest thing in life is to be loving, to radiate love! You must cultivate this appreciative, loving attitude as a rare plant. The man of charm often is selfish, but he never seems so! He bluffs! So must you! It pays to hide your troubles with a smile, to bury them deep and wear no mourning! He who runs to and fro with a pack of sorrows to display finds few customers. It does not advance you one bit to show the dark things that no one wants. To be fascinating you must so forget your cares that you have time and force to enjoy life, another name for humanity. We brought no cares into this world, and naked of cares we shall leave it. There-

fore, to hug them here, is foolish. Every one should cultivate a good "forgettery" for disagreeable things. To cling to past mistakes, even yesterday's, will chain you ever a slave!

The days of romance are by no means over! You see in the paper, daily, tales, true, yet strange, of those who win success amid difficulties. This man is given a fine position, that girl wins a rich husband, though she is a shop girl, manicure, even a servant, menially employed. Camille Otterson, who is now Lady Clifford, was a poor servant. Those who saw her say that her magnetism was greater than her beauty. And so it must be with all successful. Every day is a new chance to practice charm. The Irish say that blarney will gain a man any luck in the world. Now blarney is not flattery but appreciation. We do not live by bread alone, but by the living word of faith, hope, love, spoken by the charmer who sees us as we would like to be, draws us over deserts amid storms, to his side, where we can rest and be fed. You are fascinated—and happy! Is he rich or handsome, this charmer? Probably neither, but he appears both. He is rich in friends, hence never lonely. You can hardly get a chance to talk sometimes so many people are there. He is handsome, for love is blind. We never see the defects of those whom we love, because they love us! At every dance you will see the beautiful statue, vain and indifferent, set aside for the little charmer, who carries the magic wand of appreciation, who sees a man's good points, makes him satisfied with himself, hence with her. One may have red hair and freckles, but she sees only his mental traits. She makes each man feel himself a king, and that is just what he is, or could be, with the encouragement of the right woman, the woman who believes in him. Appreciation is the highest, strongest form of fascination; those who cultivate it succeed wherever they go, for the Divine latent forces in us all respond and grow glad! But you must first appreciate and value yourself, overcome all fears, and assume and assert what you want to be!

God's Everlasting Now.

CHESTER WOOD.

Has God forgotten, failed, or is He dead,
That we are ever weakly brought to say
That any age was better than today?
And is the wondrous world around us spread,
A woeful thing, a wretched botch, instead
Of what He meant it? Has he gone away
And left mankind, His latest work, to stray
Far from the path He meant that they should tread?
Is God defeated by His creature, man;
And is not every person to be brought
To the perfection of God's primal thought?
Is't possible that God must change and plan
To save a little of what He has made?
Man saved from what? Can God's work retrograde?

Lessons in Constructive Science.

THERE IS A CONSTRUCTIVE, OR INTEGRATING PRINCIPLE IN NATURE, AND A DESTRUCTIVE, OR DISINTEGRATING PRINCIPLE—POWER APPLIED THROUGH THE CONSTRUCTIVE PRINCIPLE BUILDS, FORMS AND INTEGRATES; IT DRAWS ATOMS AND FORMS TOGETHER—POWER APPLIED THROUGH THE DESTRUCTIVE PRINCIPLE DISSOLVES AND DISINTEGRATES; IT DISPERSES ATOMS AND FORMS, AND THROWS THEM APART—TO LEARN HOW TO MAKE EVERY THOUGHT AND ACTION CONSTRUCTIVE, IS TO MASTER THE SECRET OF ALL ATTAINMENT.

By WALLACE D. WATTLES.

LESSON II, PART 2.

It is never constructive to tell of dislike, unkindness, cruelty, or anything that is painful. Keep all such things back from your tongue; forget them. It is often necessary to compare different things in coming to a decision as to their relative merits; but that you can do without disparaging the one which has least merit. Try to speak of degrees of goodness, rather than of good and "bad" things. A "bad" egg has its use; it is fun to throw it, and see it "bust."

Set yourself to work to find some good —and true—thing to say about every person you know; and if you find anything disagreeable to say, forget it. It is not "smart" to say disagreeable things about people; it takes a far finer brain to say good things. So never mention that you dislike any person or thing.

Do not talk about poverty. It adds nothing to the wealth and happiness of the world to disseminate the information that you have always been poor, and have had a mighty hard struggle to get along. Poverty is no more a thing to boast of than ignorance is a thing to boast of. The old saying that it is no disgrace to be poor is only a half truth; in the true sense it is really a disgrace to be poor.

Nobody is poor, or, having a hard struggle but (a) the ignorant, (b) the lazy, and (c) the incompetent.

This sounds harsh, and you are ready to go "up in the air" about it; you want to tell me that the tenement dwellers and wage-slaves have no chance, and so on.

But wait a little. The wage slaves really own the world; they have created it all, and they could take possession of it tomorrow if they would. They can begin, at any time, to use the factories to make things for themselves, instead of turning wealth out for their masters.

But they do not do it, because they are (a) too ignorant to know that this is their world; (b) too intellectually lazy to *THINK*, and so discover that this is their world; and (c) incompetent, because they do not THINK.

Intellectual laziness is what keeps the

masses down; those who work hard and willingly in other ways shrink from the effort of sustained and consecutive thinking; and because they let other people do their thinking for them, they are slaves.

The masses will be wage-slaves as long as the five-cent theaters are crowded and the public libraries deserted.

I tell you this because I want to make plain to you the futility of talking about poverty. Talking about poverty and adverse conditions will only lead people to run to the cheap shows, and to try in other ways to drown their miseries in temporary pleasures.

The more you talk, and think about your hard times, the more you will be inclined to seek some mental narcotic to dull the keen edge of your suffering; and the longer you will suffer.

No surer way to keep the masses poor can be devised than to continually write and talk about their poverty.

Talk about the good time coming.

The good time IS coming, and the rapidity of its coming is in exact proportion to the number of people who think about it and talk about it.

Instead of going about showing horrible pictures of the condition of those who live in the tenements, go about showing *beautiful* pictures of the conditions of those who will live in the *coming* city.

If you can inspire *one* person to go to work for the *coming* city, you have done more good than you can by sending ten people out with salves and plasters to relieve existing distress.

Instead of crusading against child labor and bad factory conditions, tell the working people what splendid conditions they will have when they wake up and begin to operate the industries for themselves.

The masses are not in bondage to anything but ignorance and intellectual laziness; they can have what they will if they will begin to THINK.

And the way to make them think is to talk WEALTH.

That is the philosophy for the masses.

And the same applies to you as an individual.

If the mass is not ready or willing to rise, you do not have to stay down with it; you can rise above it.

But you can never rise above it if you keep talking about yourself as being down with it.

If you keep talking of yourself as one of those who have hard times in getting along, you will continue to be one of those who have hard times in getting along.

Do not tell how poor your parents were, and what terrible times you had when you were a child. To talk of those things is to go back into those conditions, mentally; and to go back into those conditions mentally is to invite them physically.

Talk about the happy times you had in your youth, and forget all the unhappy times.

Do not tell how hard you used to work, and how little you got for it. If you worked hard for nothing, you were a chump; and you should not advertise yourself as a chump.

Tell of the good work you have done, and of the good wages you got for it; then you are advertising yourself as a competent person, who can earn good wages.

Do not, like Uriah Heep, tell how 'umble you are, and boast of living in a 'umble abode; declare yourself to be as good as the best, and describe the elegant home you are in process of getting and furnishing. Don't apologize for your clothes, tell how few you have, or say you "have nothing fit to wear"; tell of the fine clothes you are making arrangements to get.

Don't talk poverty in any way; don't refer to it as existing.

TALK WEALTH.

British Association for Advancement of Science.

WINNIPEG, MANITOBA, AUGUST 25 TO SEPTEMBER 1, 1909—GREAT ADVANCE IN PHYSICAL SCIENCE—ELECTRICAL BASE OF NATURE FORMULATED—UNIVERSAL RADIO-ACTIVITY—APPEARANCE OF HELIUM—THE NEW DOCTRINE OF ELECTRONS.

By EDGAR LUCIEN LARKIN.

(Written for the *Nautilus.*)



I have seen helium appear and disappear; have peered into nature's deeps; have been day after day in rooms and laboratories where men were digging out huge foundation stones of nature, of the universe. The chief scientific men of the world were there, and they handled electrons—the only eternal things in existence. The world's great electricians, physicists, chemists, biologists and psychologists were in the rooms and halls of the University of Manitoba. Let us enter this room. The leading mathematicians of the nations are within. They are weighing and measuring nature, taking her all unawares, and wresting secrets hidden since man appeared. I had seen and heard a number of these in the first World's Congress of Mathematicians in the World's Fair, in St. Louis in 1904. The chief of all was at St. Louis, Simon Newcomb. His kindly face brought radiance, a radiation of the highest intellect into the sessions; all present admired, loved the great astronomer. He was not at Winnipeg. The master mind of the ages had ceased to animate the mighty brain; thoughts ended, great equations remained unsolved, and life vanished on July 11, '09. The inscrutable mystery of all time is, "Why did death come, and the brain cease activity?" "Why did Simon Newcomb cease to teach mankind?" Before the transaction of any business, the chief electrician and physicist living, Sir Joseph J. Thomson, president of the Winnipeg session, read resolutions of regret, and also messages of condolence to the family. These were adopted by the association. Five years before I saw Professor Newcomb led to the chair as president of the first real World's Congress of Science, the highest honor ever paid to a man.

TREMENDOUS ADVANCE IN SCIENCE SINCE THE ST. LOUIS CONGRESS.

A row of books, extensive as an encyclopedia, would be required to contain the discoveries, new concepts, new ideas, new doctrines and opinions along the science way since 1904. I put in the entire summer studying at the Fair. The display then and there was bewildering; none could hope to comprehend. But in these short five years the mind of

man has expanded beyond all imagination. Astronomy is now so great that no one brain can hope to know all that is known. Spectroscopic astronomy is a majestic science. It reveals what are the chemical elements glowing in millions of distant suns; discovers the strange unknown element "Nebulium" in Nebulas sunk in space abysses, and tells us the composition of comets and meteorites. Chemistry bears little similarity to this science in early days; it is now really a branch of another science, already so great as to be incomprehensible to the workers themselves.

THE MODERN SCIENCE ELECTRICITY.

Indeed! It looks now as if all sciences whatever, even including metalism, science of thought, and the latest psychology, are about to become branches of the one fundamental, all including science, electricity. For even our thoughts are surely electrical. Physicists only must have a care, psychology may turn out to be greater than phsical science alone.

ELECTRONIC FOUNDATION OF NATURE.

This is by far the grandest generalization ever made by physicists and electricians and electrochemists. It is greater than the law of gravitation. It is gravitation and all else beside. The time has surely arrived to write this: Nothing exists but electrons. They are pure electricity. Listen to the electrophysicists during a week and you cannot escape this belief. Every great scientific congress has a personality, as it were, of its own. The Winnipeg Convention was personified in the electron, the corpuscle, the electrical base of all matter whatever. The base of all physical science and chemical has for long been the indivisible atom. This body is so small that the mind of Newcomb could not even begin to think how small. It is now broken into 1,700 smaller parts. These are electricity pure and simple, and by some writers are called corpuscles, by others electrons. Nothing else exists. Electrons form atoms, atoms form molecules, and these build up all structural matter. Electrons are the workers, carriers and builders. They made the Universe. Psychology is now rocking to its foundations, striving to decide whether electrons know what to do, where to go, and when to form matter; or whether they are directed by some external mental power. Thus activity and directivity, mind within or mind without electrons, is the chief question ever confronted by man. For electrons behave as they are endowed with mind, in short, I hereby assert that they are mental—are allied to mind. I saw helium vanish into electrons and pass out through the glass walls of the tube, lost to man. The force doing this strange work was electricity. This was disintegration. I saw a glass tube filled with helium by the power or energy of the alpha particles of radium. Will it do to say that the scientific men assembled, all looking upon the remarkable spectacle, were watching creative processes? The eye of man never saw such wondrous works before the dawn of the twentieth century. It was with the most intense interest that experiments with radio-activity were made and watched with the scrutiny of detectives. Nature could not make a move in these rooms without being instantly observed. Helium was discovered glowing in the sun, by means of the spectroscope, years before it was at last discovered here on earth. See this wonder. Rutherford exhausted the air from a heavy glass tube; all out except one-millionth part. He laid this almost empty tube close to radium, left it there for some hours. Upon examination the tub was full of the gas helium. The atoms of helium escaped or rather were shot out of the

radium with an incredible speed, passed through the wall of glass and filled the enclosed vacuum. The atoms of helium were charged with electricity, that is with free or nascent electrons. (See my article on Nascency in the *Nautilus* last year.) By means of the most refined processes, the number of alpha particles of radium—that is, helium in one cubic inch has been discovered, and it is four hundred and twenty quintillion, at standard pressure and temperature. Read this: "Experiment has shown that the apparent mass of the electron varies with its speed, and, by comparison of theory with experiment, it has been concluded that the mass of the electron is purely electrical in origin, and that there is no necessity to assume a material nucleus on which the electrical charge is distributed." Ernest Rutherford, president Mathematical and Physical Section, B. A. A. S., Winnipeg Session, August, 1909. Thus the phenomena of nature can be as well accounted for without the existence of matter, so called, as with it. Electrical bodies, the primordial electrons, take the place of mass or inertia of matter. Velocities, rates, speeds, oscillations, vibrations, rushings, to and fro of electrons cause, that is, are matter. Such is the latest physical science. Several issues of the *Nautilus* would be required to outline President J. J. Thomson's wonderful teachings at the great meeting of scientists.

The More Abundant Life.

ALL MENTAL SUFFERING IS OF OUR OWN CREATING —INTUITION—MASCULINE WOMEN AND FEMININE MEN—PENALTIES ANOTHER NAME FOR MENTAL DISTURBANCES—EVERY PAIN A PUNISHMENT FOR A VIOLATION OF A NATURAL LAW.

By EDGAR WALLACE CONABLE.



It is said that this beautiful old world of ours is full of trouble, pain and misery. This claim is unquestionably true from the standpoint of those who allow themselves to suffer. In reality, however, m e n t a l pain and suffering cannot exist except as they are given recognition by the physical consciousness. Mental "suffering" is of our own creating. It is a thing which is born within the realm of the thought center, and it is a thing which can be dissipated at any time by simply changing the thought currents to harmonize with the realities of life. Could we always dwell in the midst of the *real* and never allow ourselves to become possessed of the unreal, such things as mental pain or anguish would be unheard of. Each life would be as calm and serene as a May morning in the semi-tropics.

Now, the world is being informed, through various sources, that both mental and physical suffering so-called, are products of the Mind; that either one or both may be dissipated by changing the attitudes of the mind to harmonize

with certain laws of the Universe which recognize neither disease nor diseased conditions, pain, suffering nor sorrow. Let us see about this, first taking up the mental phase of the proposition.

Mind, so-called, is the Spirit element which permeates all life, all growth. It is the Eternal Principle in man—as well as in all other forms of growth—which animates—which makes the body *alive*. It is that element which is called Intuition. Intuition is simply a Voice from out of the Infinite speaking unto the physical consciousness, suggesting ways and means—endeavoring to lead the physical consciousness, or conscious self, into the right path. The more sensitive and refined the nerve organism of the body, the more easily may this Voice be heard; and when this Voice is heeded, there is never an error or mistake to record. Because of her more refined nerve organism, or nature, as it is called, woman—feminine woman—is more closely in touch with the Voice of the Infinite than is masculine man.

We speak of "feminine" woman and "masculine" man because many women are positively masculine and many men are positively feminine. It is the essentially feminine nature, whether found in man or woman, which is most sensitive to the impressions which we call intuition, but which are, in reality, as already stated, the Voice of the Infinite One—not sent forth from a distant throne in the high Heavens—but comes from within the confines of the individual, housed there for the express purpose of guiding aright the thought currents of all those who care to come in touch with Deity.

The Mind, therefore, is not responsible for either physical or mental conditions, since Mind is an unchanging entity and is the animating principle in control of all bodies; not in arbitrary control, however, for the physical, or self-consciousness of the individual, is a free moral agent to do as it wills with the physical structure of which it is in temporary possession. If the self-consciousness sees fit to do the right thing, or the thing which seems best for it to do, well and good. If it goes contrary to the natural laws governing all growth, there is a penalty attached. These penalties are what we are pleased to call griefs, sorrows, miseries and other forms of mental disturbances, to say nothing of the pains and suffering which from time to time afflict the physical structure. So, in the removal of negative mental conditions, it is a wrong idea to suppose that it is a change of Mind which brings about the desired results, for the Mind never changes. It is quite a common thing to say, "I have changed my Mind." What really takes place is a change in the attitude of the thought currents. The conscious self changes its attitude in regard to certain things which have a direct effect upon either the brain or other nerve centers of the body. That is all. Whenever, and by whatever process, the conscious self is brought into harmonious relationship with the Mind—the Spirit self—then no mistakes, so-called, are ever made, and the ascent of the self-consciousness into the realm of the Spiritual consciousness is made so easy and the pathway is strewn with so many of our loftiest ideals realized, the wonder is that we tarried so long without the open gateway.

Now, physical pain is another thing, though we are told by the same authority that physical pain is likewise an affection or condition of the Mind. Not so. Mental Pain and physical pain are of entirely different origin, and neither one is a product of the Mind. Mind takes no part in anything that is nega-

tive in character, except as it provides the punishment for our derelictions.

Physical pain is of the body alone. Of course the Mind is aware of its existence, for it was the Mind which caused the punishment. Every pain, or affliction is a punishment induced by the violation, through the physical consciousness, of some natural law. But physical pain is felt only at the exact spot where the assault is made upon the body. Later, the effects may extend to many other portions of the body, since any nerve or group of nerves that are lacerated or seriously disturbed, are likely to find sympathetic recognition far distant from the scene of the assault. If the injury is a serious one, the whole physical organism is likely to be more or less affected, the reason being that whatever affects one nerve, or group of nerves, affects the whole nerve system, since the entire physical organism is composed of an endless network of nerves, all allied in the closest relationship, the brain being the central nerve station. All seats of sensation are no more nor less than groups composed of thousands of infinitesimal nerves, in the absence of which there would be no sensation at all. Mind is *not* a part of the physical organism any more than is the occupant of a building the building itself, although the occupant may have something to say as to just how a certain building shall be cared for. The tenant controls the house so long as he occupies it. The Mind operates directly upon the physical, or self-consciousness, and the self-consciousness, in turn, operates the working forces of the body through the medium of the intricate nerve system. Neither the Mind nor the self-consciousness feels the pain resulting from the assault upon the body. The nerves only feel the pain, although, were the Mind to temporarily withdraw from the body, which it can do at will, there would be no sense of pain felt by even the nerves. The whole body would then be in an unconscious state, incapable of sensation of any sort. Were the Mind to permanently withdraw from the body we would then have what is called death. Death never occurs except when the Mind—Spirit—permanently withdraws from its habitation. There is never a case of unconsciousness except when the Mind is temporarily out of the body. Many persons have been buried alive—buried when the Mind had only temporarily withdrawn from the body—because of the ignorance of those in attendance. It is always most dangerous to bury a body previous to unmistakable evidences that mortification has set in. Then the body is surely dead. The body that steadily refuses to mortify is still alive; that is to say, the animating force has but temporarily withdrawn. These are most important facts which every one should know, especially doctors. It is the same with all growth—there is life until unmistakable evidences are present that the animating, or Spirit, force has permanently withdrawn, which evidence can be accepted only when decay, or decomposition, is apparent.

Then, must we accept the statement that mind does not control matter? By no means, but Mind controls matter only when there is no conflict with the natural laws which Mind has established, to be observed by all her children.

But there *is* a stage of growth, friends, which is attainable by all, where the physical consciousness becomes inseparably allied with the Mind—Infinite Wisdom—and which places both the physical body and the thought currents, which are some times called the subconscious self, far beyond the reach of pain and suffering. It is up to this stage of unfoldment that these brief messages on the subject of The More Abundant Life would lead every human sufferer.

How to Advertise Successfully.

BE UNIQUE—GET THE ATTENTION—HOLD IT—PLAY TO PUBLIC'S WANTS AND NEEDS—THINGS WITHOUT STRONG POINTS "ARE NOT WORTH SELLING."

By WILLIAM E. TOWNE.

I read a letter the other day written by a man who has been advertising his business without getting any adequate returns.

Upon examining his advertisement I found a brief, bare, cold, uninteresting announcement of facts which would apply with equal force to any one of a hundred thousand similar lines of business.

I know of no better place to study advertising in its primitive forms than at a country fair.

Let us suppose that you manufacture good plows and want to sell them at a fair. Your plow is similar to many others but it has one or two strong points. For instance, it is so constructed as to slip through the soil with much less resistance than other plows, consequently saving the strength and energy of the team.

Now suppose you go to a fair and take up your stand in the midst of the crowd, on a level with the people, and announce in an ordinary, conversational tone of voice: "I have plows for sale. I have good plows for sale."

How many plows would you sell?

How much attention would you attract?

Suppose instead of this method you take a hint from the gentlemen who sells a dozen handkerchiefs, a bottle of perfume and a lead pencil thrown in, "all for a quarter."

He locates his wagon in the most favorable position, where the crowds are bound to congregate. He throws aside his hat, mounts his wagon with a businesslike air and shouts at the top of his voice to attract attention. Quite possibly he amuses the crowd for a few minutes with some conjuring tricks.

Then he comes down to business and tells them *in an interesting manner* why they should buy his goods. Perhaps it is because he is giving more for the money than anyone else. Perhaps it is because of their novelty. He seizes on the interesting, unique, efficient selling points which can be applied to his wares and then presents these points in such a way as to interest and attract attention.

We may not care to follow his methods closely, but the *principles* which he employs are basic and may be found in all successful advertising.

To return to your plow. Suppose instead of announcing them in the colorless manner first referred to, you take along with you to the fair a goodly assortment of the plows, showing the various styles, and also samples of any other agricultural tools that you produce. You erect a

sizable tent in which to display your wares, and are careful to see that it is located well up near the entrance where the crowds will have to pass in coming and going. You hire a man with a good heavy voice to stand in front of your tent and address the crowd. He might take some such phrase as: SAVE YOUR HORSES, to draw attention. Then he explains that "our plows slip through the ground with less than three-fourths the resistance of other plows, thus saving one-fourth the strength and energy of your team," etc.

Don't you think this method would sell more plows than the other?

It isn't necessary to lie or mislead the public in order to sell your goods, *but you have got to grab and hold public attention.*

Unless you have something very unique and out-of-the-ordinary you will have to present its strong points in an *interesting, emphatic* way before you will draw the attention of the public.

Your advertisement must at least have a headline which *stands* out and which makes some interesting announcement or suggestion, not exactly like a hundred other headlines.

Dig up some of the originality in your cosmos and study the strong points of your goods. (If they have no strong points they aren't worth selling.) Then you will have something to say to the public which will interest them.



By WILLIAM E. TOWNE.

* * * After reading pages and pages of the Cook-Peary controversy I feel like a new justice of the peace in a certain western town. He had been appointed to the office on the strength of his known good character rather than for his knowledge of law. The first case that came before him was of some importance, and plaintiff and defendant were each represented by a lawyer. The plaintiff's lawyer stated his client's case to the court at some length, and the lawyer for the defense was about to proceed when the justice arose and said: "The lawyer for the defense needn't speak; plaintiff wins." The defendant's lawyer, however, finally induced the justice to listen to his remarks. At their conclusion the judge once more arose and gazed around at the court attendants with amazement written on his face: "A short time ago," said he, "I said the plaintiff had won. Now defendant wins. Don't it beat all?"

* * * One thing is dead certain regarding Cook: If he manufactured out of whole cloth all those published records, he possesses the qualities of a great novelist, and there is a fortune waiting for him in the literary field.

* * * Mysterious and wonderful is the power of suggestion. At Copenhagen a grand supper was given in honor of Cook. He was hailed as the first and only white man to reach the North Pole. All were straining to do him honor. A feast was spread before him. The cream of cultured society was by his side. The lights shone brilliantly and flowers were lavished in decorations. A wreath of roses was placed about his neck. At the very height of the gaiety the news was whispered from one to another that Peary also had reached the Pole. Instantly a wet blanket fell upon the assembly. No one spoke aloud of the news at first, but the intense concentration of the assembly was distracted. The speaking was listless. The heart of the celebration had departed. And yet,

nothing real or substantial had changed. The change was solely in the minds of those present. Their minds were undergoing a severe readjustment.

* * * There is a principle involved here which can be used for our benefit. We are largely creatures of habit. We build all sorts of hard mental shells about ourselves. We get certain beliefs in our minds and then conform our lives, and all that we observe, to these beliefs, regardless of whether they are based upon truth or not. When we meet with a new experience we are apt to measure it by our beliefs rather than with an eye single to truth. Now after we have traveled about so long encased in these beliefs, and without being open to readjustment, we find there is something wrong. The universe seems to be off its trolley. Things are topsy turvy. Vice seems to be rewarded while virtue gets the cold shoulder. The real trouble is that we are shut up in a prison of our own making. Every day we see less and less of real truth and build higher our mountain of belief about things as they are not. It is necessary that something break our hard shell of prejudice and preconceived opinions, which have been evolved from our own limited and finite consciousness. So the Law of Attraction brings along a Tough Experience and bumps us against it good and hard until our hard shell is cracked and a portion of truth flows into our consciousness and straightens things out.

* * * We could apply this remedy *consciously* if we would. And it would be much pleasanter all around. When we found ourselves building a mental shell we could invent something to effectively distract our minds into other directions. We could keep our minds open and receptive towards truth. We could keep ourselves *willing* to learn. We could use this law of suggestion upon ourselves to *keep* our minds from becoming slaves to habits of thought. After one thinks about a thing long enough it often seems true whether it is or not. We should keep our minds adjustable—ready to turn in a new direction whenever there is a new truth to learn.

* * * The mistaken direction we give to our thought energy is responsible for most of our troubles. We learn by experience and experience can't reach us if we are snugly encased in a shell of self-satisfaction that will admit no new idea of truth.

* * * How few things there are *outside* ourselves that need give us a moment's cause for worry. We worry for years over things that never happen. If we could only realize more completely that we have life within ourselves and that this life will express itself, if we will allow it to do so, regardless of what others may do or say, it would save us much fear and many useless half hours of worry. We think that others are going to do thus and so and that that is going to cause us trouble. We think that our employer is going to discharge us, that our children are going to disgrace us, that poverty is going to overtake us, and so on through the list. Fear, baseless fear, is the bane of the race. Teach yourself to depend not upon outward *things* but upon that life within out of which all things develop. Walt Whitman had the true idea when he sang:

Swiftly I shrivel at the thought of God,
At nature and its wonders,
Time and Space and Death,
But that I, turning, call to thee O soul,
thou actual me,
And lo, thou gently mastered the orbs,
Thou matest Time, smilest content at
Death,
And fillest, swellest full the vastness of
Space.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department. *Conducted by the Editor.*

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. —EDITORS.

Success Letter No. 211.

Two of the things that make for success are will and desire, but we must have faith. There is no true desire without faith, for faith is the substance of things hoped for and the evidence of things not seen. I think this is what Christ meant when he said, "I and my Father," i. e., will and desire are one. I lost a $1 bill the other day, one I had been saving, and they don't grow on every bush with me, to send a subscription to the *Nautilus,* but I very carelessly put it away in an envelope without marking. My better judgment, subconscious self, told me I better mark it, but I thought "I shall know it," so I left it and put it away. I went for it a few days ago to keep my tryst with my desire, and what was my consternation and disappointment to find it gone; then I remembered having thrown out an envelope a few days before not thinking what was inside. So now, what shall I do? I cannot subscribe for *Nautilus* for it was all I had. I see no prospect of any more for my health is very poor and I cannot earn any, yet, that must be made up in some way. I say "MUST" because it is "MUST," because I cannot afford to lose it. So I say two of the things that make for success are will and desire.

If people would only be careful what kind of seed they sow, for so many times we sow in carelessness to reap in misery. "He that soweth to the wind shall reap the whirlwind."—ELECTA.

Success Letter No. 212.

Success is the demonstration of one's power to build mind, body, or environment according to the ideal—to master circumstances, little or big. It is the soul's "well done." The things that make for success are an ability to poise one's self in the universal, thereby seeing things or situations, both in their entirety and in detail. To see that all circumstances point successward—none are adverse. Each brings its meed of knowledge, its chance to do and dare, and is an opportunity to prove one's faith, test one's purpose, strengthen one's poise. To see that ideals that are clean, clear cut and universal are the winners, and that works initiated with the aim of doing service to the universe are carried forward by the universe, and are great in just the degree in which they reach this aim. To know one's powers, that though they center in an individual yet are they universal in source and circumference, and that infinite wisdom and will, strength and beauty, love and helpfulness *wait* in one's own soul *now* to carry one forward—one step at a time—to ever higher and higher ideals.—JAMES RUSSELL, 382 Fourteenth street, Buffalo, N. Y.

Success Letter No. 213.

One great requisite for success is a fund of reserve strength. We would not think a man very wise who would expend *all* his capital in some business venture with nothing to depend upon if a crash came. Yet every day we see men and women listless and weary-eyed who are working to the limit of endurance. Then when some little extra demand comes, their note on the bank of health comes back protested. They have nothing with which to pay, and Dame Nature never forgets to hand in her bill. I know it is much easier to preach than to practice, and before I became a "new thought" woman I used to say I was the happiest when I had a little more to do than I could easily manage. Then I would overwork and make those around me uncomfortable with my fret and worry. The "new thought" has taught me better. I now hold a position where I meet many people with lots of questions and I need a good stock of courtesy and a clean head and nimble fingers to do my work well. And hurry and overwork don't pay. I think it was Rufus Choate who said, "He had used up his constitution, and for years had been

living on the by-laws," but it must have been pretty poor living, and I say keep up your reserve of strength, and it will help you over many a hard bit of road on the way to success.—ELLA A. CLARK, Kennebunk, Me.

Success Letter No. 214.

Would you be a success? Realize that you are a part of that infinite majesty. Strive to catch now and then a note of the heavenly melody, Chant a stray chord of the infinite harmony. Remember that everything beautiful springs from a beauty behind it; and every strong will rises from a strength underneath it; and all your loves are fed from the fountains of infinite love. And for yourself you may mar the beauty or reflect it; you can either enter into the strength or become its victim. We are impatient only when we forget the infinite patience. We are discouraged when we fail to keep step with the solemn tramp of the Master. No thought of ours is insignificant if we reverently cradle it in the thought of God. No plan of ours will be abandoned if we are sure it is a part of the infinite plan. Can we not, then, use our bodies for the benefit of the spirit? Can we not eat, drink, sleep, bathe, exercise, yea, live as best fits the body, to be a noble and useful instrument of the soul? In surrendering our will there will come a calm to the harrassed spirit. And in the deep silence the mysterious event will occur, which will prove that the way has been found.—MARGARET B.

Success Letter No. 215.

Success is vibrating in, about and through you all the time. Science has not yet named that rare medium—rarer than ether, rarer than electricity—by means of which the success vibrations become a part of you. The new thought student knows that you must harmonize your ego with that, as yet, untellable power, which surrounds you in the now and in the most distant eternity. All that your ego has to do is to reach out and draw upon unlimited resources of success at any and at all times. When you take advantage of this immediate opportunity you realize with Thoreau, that, "If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more starry, more immortal—that is your success. All nature is your congratulation and you have cause momentarily to bless yourself." Yes! that is truly to *realize* success, but how are you to *actualize* your realization? The modern world demands that every outward phase of your life must also express success. The difficulty, heretofore, has been to reconcile the supposedly, opposing aspects, the Ideal and the Real. But even admitting the arbitrary division, there is still possible successful living—and success in all phases of life, too. Here is the secret: First, realization and then actualization. Stand midway between the negative and positive forces at your command, and use both all the time. Combine the two theories, "I am," and "Do it now." Keep drawing on the defensive forces of life—the success that Thoreau meant, the success that you realize in the silence—and then keep forging ahead on the offensive with the aggressive currents, and with endless action, as the all-mother, nature, does. Through the silence and the "I am success now" method get into the universal current of success, and then by the present, earthly method of "I do it now," act out success, every hour, every moment, and now and forever, succeed as you will.—*La Canadienne.*

Success Letter No. 216.

Let your aim be perfection, then come as near the bull's-eye as you can every time you shoot. Practice makes perfect and even if the first shot flies very far from the mark, the experience will help to make your aim surer next time. From birth humanity learns by doing or trying to do the thing it most desires. We have most of us forgotten the bumps and bruises we got in learning to walk. Not many of us, however, but can remember the many trials with little success, of our first efforts to read and to write. Think of the practice required to learn to play a musical instrument even indifferently well. Some attain perfection in undertakings faster than others, but all can attain their desire if the aim is right and the practice kept up long enough. Too many abandon the effort discouraged because success does not come at the first trial. Aim at the thing desired being sure the aim is right, then keep practicing until you can hit the mark. The desired result is *sure* if you follow this rule.—HELEN.

Luella D. Smith of Hudson, N. Y., is awarded the prize for October. Her success letter in that issue gets the two yearly subscriptions. Where does the winner want them sent?

Don't be discouraged if your letter doesn't appear promptly. We receive many and they will all be printed in good time. First come, first served to our readers.



"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all! ELIZABETH TOWNE.

O. C.—Don't you worry about obsession. Obsession is nothing in the world but the result of dwelling upon one idea too long, and the best cure for obsession is good, healthy, outdoor work. Both of you should go outdoors and live there as much as you can, and both of you get away from home, and mingle with other people as much as possible. Don't shut yourselves up and brood over these things. Get out and enjoy life. *Loose your husband and let him go his way.* Trust him to the One Spirit of life and health and happiness. Affirm health and happiness and success for him. Don't be "afraid" to let him work. Gardening and other good healthy outdoor work would be the best thing in the world for him. In Europe there is a small country place where they farm out insane people and teach them to work outdoors, and these people cure more insane patients than all the sanitoriums in Europe. If you had a garden and let your husband work and have his proper responsibilities, and if you treated him as if he were a responsible being, and not a child, or an irresponsible, it would do much toward helping him to regain his balance.

H. J. H.—Your cry is "I can't live without harmony, it *must* come!" In other words folks must please you and smile upon and approve you, or you won't play. When things were hard for everybody, and a child's life hung in the balance you ran away from it. "Harmony" was more to you than *getting the work done.* You are wrong. If you saw straight—if you could "judge human nature" half as well as you imagine you can—you would have known *everybody* was worried and on a strain and trying to do the best possible under the trying conditions. You would have known your sister's access of temper was due to trouble and strain. You would have put aside your own feelings, even your love of "harmony" to help everybody to do the needed work. In other words instead of insisting on harmony you would have quietly *made* at least a measure of harmony by working *with* and for the others in the house.

And now you are continuing on the same track by cultivating "sadness," which you know your people are taking for "temper and sulks." That is exactly what it is! Don't fool yourself. You are merely demanding that your sisters make harmony with *you*, in *your* way. They won't because *you* are in the wrong. They may be wrong in many things, too, but *you* are wrong in your whole attitude, which is the selfish attitude, and they can't come over to you if they would. Evidently the circumstance you describe was a climax to a long series of *demands* for harmony (*your* kind of harmony) on your part. Now, your place is to see your fault, *forgive* everybody, self included, wipe off the slate and begin all over again as a very humble and repentant little child who is willing to do most anything to please *others.* "Harmony must come," is always the cry of selfishness. Translated into the language of truth it says this: "*Things* must come *my* way, or I can't shine." Don't say it, dearie! *Be* harmony, by vibrating with others or—*keeping still.* This is to love, and to love and serve is the important thing.

L. W.—Yes, you can cure yourself of the opium or morphine or whiskey habit by curing yourself of other and smaller things first. On the same principle that you can develop power to lift two hundred pounds by lifting fifty pounds a great many times first. You may be unable to let opium alone now, but you can let breakfast alone. Cut it out every day until you forget to want breakfast at all. Then cut out supper, too. When you can live happily on one meal a day begin to take thirty-six hour fasts, or forty-eight hours, once a week. When you do eat use only the plainest, most nutritious food, *well* chewed, no tea or coffee, next to no meat. A moderate amount of fruit.

In addition take regular gymnastics and full breathing exercises (out doors or before open windows) twice *every* day. And do as much active work and walking as possible every day.

In the meantime forget the drug as much as possible, but take it when you feel you must—*take it and forget it.*

Get interested in doing useful work. Many

times you can throw off the desire for drugs by sipping water and taking slow, full, even breaths of *outdoor* air between sips, taking care to hold each breath a moment, and then exhale very slowly. Through nostrils of course. Then go briskly about some useful work. Next time do the same thing. I heard of one man who cured himself by eating an orange or an apple every time the craving took him.

Keep on at this sort of practice until you find it easy to forget the drug, and let it alone. It may take time—all depends upon how much will and interest and faithfulness you put into the practice. You can cure yourself this way if you persist—no matter *how* old or set the habit is. Just forgive yourself and develop your self-command by doing these stunts that you *can* do, and you will soon be able to do *easily* the larger stunt of letting drugs alone.

B. E. B.—So far as I am able to determine the Bahai religion teaches exactly the same morals, manners and principles that all new thought teachers do. To these things they seem to add a lot of superstitious nonsense in regard to their leader. Apparently they attribute to him the same sort of super-humanism that was attributed to Jesus by the ignorant and foolish. "Call *no* man master," said Jesus. And, *"As I am in this world, so are ye."* Take away this superstitious reverence for a personal authority and "the Bahai movement" would cease to move. Its leader is sort of Persian Mrs. Eddy of the masculine persuasion, without Mrs. Eddy's organizing ability, common sense and truly practical spirituality. So it seems to me. I have no use for a religion based on mystery and personal pretentions to infallibility and god-ship. Bahaism looks to me like a religion for the ignorant and superstitious of foreign lands, taken up in America as the fad of a few sensation-seekers. Whatever of truth the "movement" carries will do its good work except where the personal looms as too large a hindrance.

T.—Yes, indeed! The secret of "living down" a "mistake" or "sin" is to *forgive yourself* and forget it, and *let* others think as they please. Other people will catch your vibrations in due time and forget it too. Whatsoever you can forgive yourself you will find already forgiven in heaven and among men. Regret nothing that you can't help. You learned by the experience, and you wouldn't have done it at all if you had known then what you do now. So quit being sorry or ashamed and put your thought energy into doing your best *now*. Don't "tell the world" *anything* of your errors! If you need to confess something to one you have wronged, do so. And make reparation to the best of your ability, and *if possible* get his forgiveness. Make the rest of your confession to the God within you. *"Break off thy sins by rightness,"* not by shouting them from the housetops. Make amends, and do right *now*. *Get right with yourself*. Think well of yourself and others. Time will do the rest.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole-World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth.—*Emerson.*



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it! Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

That the school must make itself felt more in our world of workers and that the workers so desire, is a very significant lesson of the new school year. That it makes education more vital is its sure result. In Springfield we see the technical high school with its favorite business course outstripping the classical high school with its college preparatory course. In Boston the educators themselves are amazed at the demand for admission to the mechanics arts high school. In Fitchburg the plan of keeping boys in part time in school while they spend an equal amount of time in a machine shop learning a trade, has worked out so well that the idea has been taken up in Chicago. There, under the superintendency of Mrs. Young, arrangements have been made by which boys can go to high school at the same time learning a trade in any one of several concerns, including the International Harvester Company, a leading piano concern and several other factories. Here also Mrs. Young is working out a plan so that girls may enjoy this same "continuation school," as it is called. Mrs. Young is pushing a movement for the next session of the legislature to get a bill passed which will require employers of child labor to give employes, both boys and girls, between the ages of 14 and 18, either eight or ten hours' schooling each week. The continuation schools will conduct the classes, and attendance will be made compulsory, the responsibility resting on the pupil, his parents and his employer. All this means a vast deal for the uplift of the trades, for higher standards in the mechanics and taken in its large sense means a more perfect democracy. For great credit can hardly be given to the educators who are feeling out a way to make our public schools more vital, more powerful and more fitted to develop the average level of men and women to higher standards.—*Holyoke Transcript.*

Forty-four country ministers attended the sessions of the summer school of the Massachusetts Agricultural College this year, not with the purpose of becoming farmers, but that they might understand the problems of the families to which they are striving to give religious instruction. The president of the college lectured to them on rural sociology with special reference to the work of the churches, and other instructors taught them the theory and practise of forestry, dairying, greenhouse management and similar subjects. One minister, at the close of the school, said, "Lack of intelligent sympathy with the interests and life of my constituency made me almost useless in my work; but I have had a new light shed on my pathway." Besides attending lectures by officers of the college, the ministers held meetings of their own in the evening at which they discussed such subjects as church federation, the place of the church in the rural community and the proper use of books.—*Youth's Companion.*

That Mayor Avery was speaking from practical grounds and that he had a clear vision of a movement that cities are going to take to avoid the great waste of human life by overcrowding, is proven by an act of the Massachusetts legislature at its last session, which has not been much noted. This provides for a homestead commission, to consist of five persons to serve without compensation and to be allowed to spend only $1,000. The commission's duty is to consider the propriety of having the commonwealth open up lands outside cities and towns "with the view to aiding honest, industrious and ambitious families of wage earners in removing their homes from congested tenement districts in the various large cities of this commonwealth to the end that such homes shall be self-supporting and ultimately pass into the hand of said families." The commission is to prepare statistics showing the probable expense and to recommend plans which are to be presented to the legislature at its next session.

Thus the state sets to work to study and act upon the problem of getting people out of congested tenement districts which Mayor Avery declared some years ago, to be a very real question for Holyoke to work out.—*Holyoke Transcript.*

The women of Denmark had their first opportunity to vote in the municipal and communal elections of that country March 12. Queen Louise is said to have shown her approval of the new franchise by visiting a large millinery warehouse while the voting was in progress and urging women to vote. More than half the 100,000 votes recorded were those of women. The women elected as municipal councillors in Copenhagen included two Social Democrats and three Conservatives. Seven of the forty-two members of the municipal government elected were women and about seven per cent of the communal officers elected throughout the country.—*New York Sun.*

Lord Curzon, the Chancellor of Oxford University proposes the abandonment of compulsory Greek, the conferring of university degrees on women, and the admission of non-conformists to theological degrees. Although the chances are all against the adoption of his recommendations, they indicate that the most conservative of British institutions feels the effect of modern ideas.—*Youth's Companion.*

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

Makes Ice and Fun:

(At the suggestion of a friend I wrote Mrs. McAdow for a contribution to *The Nautilus.* She refuses so beautifully that her letter is a contribution in itself! Here it is and I suspect our readers, like ourselves, will cry for more! Here's hoping Mrs. McAdow will hear the cry and come again.—E. T.)

Elizabeth, don't bother me—I'm making ice not so very far from the equator. If you imagine you could do this and write articles at the same time on your psychic experiences, it only shows your delightful ignorance of the processes of Nature that once upon a time the Lord alone attended to. NOW, since we have arrived at the time and place where we relieve Him of some of His work, it keeps us jumping night and day to make Him think we are doing the works of His hands as well as He ever did them Himself.

However, with all our pretentions we are but novices and I want you to rid your mind of the idea that making ice is a simple holiday game.

In the days when our mutual friend laid around on our verandas and smoked his soul away, it seems that he became impressed with the idea that my days were not sufficiently occupied, and small wonder for him. In those days I was only attending to two small orange groves containing some three or four thousand trees with the foot-rot, and added to this distraction was a pinery of fifty thousand plants, and over some thirty miles farther in the wilds of Florida was a turpentine and rosin plant that called for deep thought and study,—and as a more simple diversion I was serving as housekeeper for a twenty-six room house served by three black servants afflicted with the hook-worm, and last but not any ways least, an automobile that never saw a day of its life when it did not need the persuasive coercion of its lady chauffeur to make it comprehend its duties. These were the things that filled the major portion of my days and hence the reason for my good friend's kindly desire to more properly balance the illy-adjusted method I have of passing my fruitless years. But since those days of idleness, the ice business has gathered me into its cool embrace and writing of any kind has taken a back seat, very far back, and right glad am I, for if there's one thing that grates on the peace and contentment of my days it is the necessity for writing and little of it will I do and less every day if my dearest wish is fulfilled.

It's well that there are so many who like the work that my feeble efforts will not be missed, and when you are in the mood to tell your readers about their sins of omission and commission just tell them that if they want *real,* psychic experiences, to keep very busy with their hands and to always keep edging a little closer to old Mother Nature, and to look for the greatest unfoldment of their spiritual perceptions in the small and trivial occupations and events of their daily lives. The psychic experiences contained therein are very plain to read when one realizes how close we are to everything and how very simple Nature's language is. Stillness, peace with yourself and the world are necessary to bring one to a comprehension of the simplicity and wonders that breathe out from the heavenly Father and after that, well let this be enough for the present. Most sincerely yours, MARION A. MCADOW, Punta Gorda, Fla.

Ask Elizabeth Towne:—

I must tell you the good thing I heard one woman say about you and *The Nautilus.* I remarked to her that I could not possibly buy all the books on new thought which I desire to read and that many of the public libraries do not contain all the new thought books. My friend replied that she used to be in the same trouble until she subscribed to *The Nautilus,* and then anything that she wished to know she would ask of Mrs. Towne and so get the gist of the best books for one dollar a year. So now I am going to try her plan and will ask you if you will kindly answer for me the following question: "That faith that is said to work such miracles—what is it and how can it be obtained?" —MARGUERITE, East Rockaway, N. Y.

You will find your answer in this month's editorials or the next.—E. T.

Two Splendid Ideas:—

In the last *Harper's Bazar* appear two items that every one of our readers should con. They are real new thoughts on family problems. If you and your music-studying child will adopt the first idea you will *both* become in time regular "Colonel Little Journeys," besides developing a real musician in the family. And who knows but that *thought* of playing for the great ones of earth, will eventuate in real doing. Such imaginary association with the greatest and best people of the day will help to fit one for such association in reality. And it will go a very long way toward making stage fright or bashfulness an impossibility. Following are the items numbered one and two:

No. 1. My twelve-year-old daughter had the usual aversion to practising her music lesson and I was annoyed by her careless work.

One day she surprised me by playing perfectly, and when I complimented her she smiled mischievously and said, "I made believe I was playing to President Taft."

This gave me an idea, and when the next practising time came we took Mr. Edison—not only because I had his picture and a telephone and phonograph in the house, but, most of all, because he was the author of that famous remark, "Genius is not so much inspiration as perspiration."

When the next *Bazar* comes out I will take Julia Ward Howe for a guest, getting the facts about her life from the article promised. And so each day my daughter entertains some distinguished person to whom she could not offer other than her best. Incidentally she is gaining knowledge of the lives of famous men and women—and the practising goes merrily on.—M. G. K.

No. 2.—We are a big family. Big families are much jollier than little ones, don't you think so? But such swarms of children get on what grown-ups call their "nerves," and we used to get on mamma's nerves something awful. It was mamma's nerves that started all this.

We have always had a family club of just us children. The best thing our club ever did was to change its name and adopt this constitution:

Mind your parents in everything.

There is more to that constitution than you may think. We renamed the club, "The Yebo," which is obey spelled backward.

Part of this club is real boys and the other part is tomboys, and we simply cannot stand anything goody-goody, so we made it a military club with our parents commanders-in-chief so that it would not be too much like "Stepping Heavenward."

This began one night at supper; papa had not come home yet, and we were cutting up horribly. Suddenly mamma left the table saying: "There is no pleasure in children. You do the last thing for them and they don't care a snap for you." We became silent and most awfully ashamed, and after supper we held a council and formed the Yebo, and elected generals, captains, lieutenants, etc. The beauty of it is that a plain private may salute and say "Yebo" to his superior officer and the officer must, on his honor punish himself good and hard. With the little kids we help them choose a suitable punishment. The punishments are always something useful. For instance, once one of us was very mutinous, and she had to mow the lawn all the afternoon. It was a sizzling hot day, too, and there was something the matter with the lawn-mower. This is often true of lawn mowers.

Then there is the relief corps. The day the servant went out and didn't come back the relief corps was ordered out to make beds and set the table. This last was real fun. We formed a living chain from the dining room through the pantry to the kitchen, and handed plates and knives and things down the line as quickly as possible, and the end man put them in place. One Saturday night when mamma was sick a detachment was called out to tub the little chaps by the wholesale. The pleasant conversation corps has to furnish interesting topics for conversation at meals and keep the ball rolling so that it is not such a strain on grown-up nerves when milk is upset and we do not handle our forks properly.

All this is carried out in the strictest military order. We fall in at the "bugle" call and march to the table. Then we break ranks and the conversation corps goes on duty. Afterward we fall in again and the one who, in the judgment of the others, has committed a serious breach of etiquette is put in the guard-house. One good plan for table manners that we invented is this: We used to eat without thinking about passing things around. As we are divided pretty equally, about half the army on each side of the table, we now make a campaign on each division to see which side can pass the most number of things to a grown-up. It counts one every time you pass something to an adult, but if you stupidly pass what they already have, or what they have refused, it counts one off.

We each kept count of the number of unyeboes through the week, and on Sunday the one who has been the best receives the badge of honor. As the *Bazar* wants to know the expenses, I will state that all we ever spent was ten cents apiece for badges. The honor pin cost a quarter, it is just like the common pins, but with a silver wreath around it.

We have lots of fun in our club. We have a camp in the back yard with a fine red and white Yebo flag. We fight wild Indians, sons of Daniel Boone, and Knights of the Round Table. We have a baseball team, we have snowball fights, and skating races; spreads and plays and all sorts of sport. So the goody side, though its foundation, does not get too uppermost. The Yebo works like a charm, and anybody may try it, of course, only please, please, please don't use our name of "Yebo."

I must say that we are as well behaved as the children of the numerous mothers who go to "The Child-Study Club," and read essays on "child nature" while their kids are off dear knows where, up to all sorts of unyeboing. I don't see what on earth they can find to study about child nature; but I suppose their children's natures are complicated and not plain like ours.

This is the best thing our club has ever done, and though it never gave any "clever entertainment," and never even thought of "a course of lectures," and oh, never, never, had the least thing to do with passing any "State law," it does "local work" I suppose, although we never called it that before, and it is far more useful than you may suppose from just reading this. But get your children to try it awhile and you will see.—Anna Maria Louisa Perrot Rose. Upper Montclair, N. J.

A Suggestion from a Nautilus Matron:—

So far my new husband and I have had the happiest kind of a married life. Not a ripple or a jar, and we have good stout wills of our own, too. If we find we differ, we usually instead of threshing it out, just smile at each other (doesn't that sound tame?) and drop it, and the thing works itself out for us. We haven't been worn out with useless argument. Sometimes we place our different views before the other, and let 'em soak in.—A. M.

How She Changed Her Environment:—

I was dissatisfied with my surroundings and desired to change them. I had often read and been told that you could always bring about new environments by polishing and brightening everything your hand touched.

Mine dropped down then half unconsciously upon my waste basket. I gazed upon it. It looked disreputable, dusty, and was full to overflowing with many things.

I'll commence right now with you,—I exclaimed, as I pounced upon it.

I fairly flew down stairs with that basket.

I soaked it in hot suds. I scrubbed it inside and out with sulpho-naphthol. I dried it. I painted it. I varnished it.

I pronounced it good.

When I commenced the maid in the kitchen looked anxious and said, "Why, what's the matter?"

I looked at her solemnly and replied, "I am going to change my environments."

"Your what?"

"My environments."

She still looked anxious until she saw what I meant.

From that moment my surroundings began to change. I brightened, and I polished.

It is needless to say that my surroundings changed slowly but surely. One thing brightened necessitated another, and so on, and so on, as the law manifested in some particular direction.

This is the true way to begin to *change your environments* if you are not satisfied with them.

Try it!—EMMA BOND STOCKMAN.

A Question of Definition:—

We read much about the decline of Christianity. What is Christianity? Is it right or is it wrong, or is it both right and wrong? If Christ did not plead for right and against wrong what did he plead for and against? Why should the name Christ, anointed, smeared, oiled and greased, have gotten more prominence than the name Jesus, saver, savior, savant? Why did the church yield more to the importance of anointing, smearing, oiling, greasing, sacrifice and extravagance than to the importance of saving and knowing? Where is the Jesuit or Christite who has refused to do wrong at all times and under all circumstances? Where is the community that has refused to do wrong at all times and under all circumstances? Where is the fulfilment of the famous entreaty, "Be ye perfect."

Our Christianity, as far as anointing, smearing, oiling, greasing, sacrifice and extravagance are concerned, may be declining, but the Christianity of being perfect has not had a chance to decline because it has never existed.

I think there is no better way in trying to be perfect than to accept what is evidently right and reject what is evidently wrong, and instead of robbing and roasting others, as we would have others to rob and roast us for the sake of gain, treat others right and exact right treatment from them.—HENRY BYRNE, New York.

A Doctor's Sleep.

Found He Had to Leave Off Coffee.

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of dissipation, few realize that the drug—*caffeine*—contained in the coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the coffee topers are nervous, irritable and fretful. That's the way with a whiskey drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Georgia writes:

"I have cured myself of a long-standing case of Nervous Dyspepsia by leaving off coffee and using Postum," says the doctor.

"I also enjoy refreshing sleep, to which I have been an utter stranger for twenty years.

"In treating Dyspepsia in its various types, I find little trouble when I can induce patients to quit coffee and adopt Postum." The doctor is right and "there's a reason." Read the little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A superior understanding forces a superior condition.—*Helen Rhodes in "Psychcoma."*

A Friend's Tip.

70-Year-Old Man Not Too Old to Accept a Food Pointer.

"For the last twenty years," writes a Maine man, "I've been troubled with Dyspepsia and liver complaint, and have tried about every known remedy without much in the way of results until I took up the food question.

"A friend recommended Grape-Nuts food, after I had taken all sorts of medicines with only occasional, temporary relief.

"This was about nine months ago, and I began the Grape-Nuts for breakfast with cream and a little sugar. Since then I have had the food for at least one meal a day, usually for breakfast.

"Words fail to express the benefit I received from the use of Grape-Nuts. My stomach is almost entirely free from pain and my liver complaint is about cured. I have gained flesh, sleep well, can eat nearly any kind of food except greasy, starchy things and am strong and healthy at the age of seventy years.

"If I can be the means of helping any poor mortal who has been troubled with Dyspepsia as I have been, I am willing to answer any letter enclosing stamp." Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

All exercises are unprofitable unless they carry a thought in solution, refreshing the nerves as well as the muscles. To go through a form without incorporating it into the understanding and circulation is a waste of time. — *Helen Rhodes in "Psychcoma."*



When sending books for review please remember to give selling price, and address where books may be obtained. We notice on this page all cloth bound books sent us, and as many paper bound ones as we can find space for. Small space forbids our reviewing music. The notices are written by Anna Parker Levy unless otherwise signed.

—The Southern Truth Conclave will hold its first annual convention in Atlanta, Ga., November 25th to 30th inclusive. Dr. N. F. W. Hazeldine, Dr. W. R. Price, California; Grace M. Brown, Colorado; Julia Seton Sears, Caroline S. F. Marsh, J. A. Edgerton, Swami Abhedananda, New York; Elizabeth Fry Page, Tennessee, are a few of the students and teachers of Truth who have promised to take part in our program, each of whom is giving his or her time to this convention, all the sessions of which will be free to the public. The necessary expenses of the Conclave will be paid by the Atlanta Psychological Society, 415 Anstell building. This organization has no treasury and its obligations are met by contributions or free-will offerings from individual members.

—"Making the Man Who Can" is a new book by Wallace D. Wattles that makes clear the principles of financial success and communicates a sort of occult energy and wisdom that makes *you* the man or woman who can and does. It is daily light on the financial path. It is also a live wire. Get it and make connections. Given with a year's subscription (new) to *The Nautilus* for $1.00—with 12 back numbers thrown in for good measure. If you ask for them! Address *The Nautilus*, Holyoke, Mass.

—"Love," by Dr. John David Miles. Treating of divine love and brotherly love, "the pearl of great price." Paper covers, 56 pages. Price 25 cents. The Author, 1418 Euclid Street, N. W., Washington, D. C.

—"Babes Unborn," by Rev. G. W. Savory. A booklet with a message and a plea against race suicide. Paper covers, 69 pages. 25 cents. The Order of the Orange Blossom, Claremont, Cal.

—"Daily Bread," by Eleve, author of "Spiritual Law in the Natural World," etc. Good thoughts for each day in the year. Paper, one hundred pages. Price, 30 cents. Purdy Publishing Company, Chicago.

—"The Philomat,' by C. H. Van Dorn. A booklet on the effect of certain astrological forces upon the nature and appearance of human being. Interesting and instructive. 53 pages, 10 cents. The Philomat, 441 W. Fifty-seventh St., New York.

—"The Watseka Wonder," by E. W. Stevens,

(*Continued on page 54.*)



What Will You Give to Be Well

To Have Good Figure, Vibrant Health, Rested Nerves?

I CANNOT tell you ***how happy I am*** that I have been able to bring health and strength to 43,000 women in the past seven years. Just think! this means a whole city. It is to my thorough study of anatomy, physiology and health principles, and to my 12 years' personal experience before I began my instructions by mail, that I attribute my marvelous success. It would do your heart good to read the reports from my pupils—and I have done this by simply studying Nature's laws adapted to the correction of each individual difficulty. If vital organs or nerve centers are weak I strengthen them so that each organ does its work.

I want to help every woman to be perfectly, gloriously well, with that sweet, personal loveliness, which health and a wholesome, graceful body gives—a cultured, self-reliant woman with a definite purpose, full of the vivacity which makes you

A Better Wife
A Rested Mother
A Sweeter Sweetheart

I teach you to *stand* and to *walk* in an attitude which bespeaks culture and refinement. A good figure gracefully carried means more than a pretty face. Nature's rosy cheeks are more beautiful than paint or powder.

Too Fleshy? You can easily remove the fat and it will stay removed. I have reduced over 25,000 women. One pupil writes me:

"Miss Cocroft, I have reduced 78 pounds and I look 15 years younger. I have reduced those hips and I feel so well I want to shout! I never get out of breath now. When I began I was rheumatic and constipated, my heart was weak and my head dull, and oh, dear, I am ashamed when I think how I used to look! I never dreamed it was all *so easy*. I thought I just had to be fat. I feel like stopping every fat woman I see and telling her of you."

Arise to Your Best

In the privacy of your own room, I strengthen the muscles and nerves of the vital organs, lungs and heart, and start your blood to circulating as it did when you were a child. I teach you to breathe so that the blood is fully purified I help you to arise to your best.

Too Thin? I may need to strengthen your stomach, intestines and nerves first. A pupil who *was* thin, writes me:

"I just can't tell you how happy I am. I am so proud of my neck and arms! My busts are rounded out and I have gained 28 pounds; it has come just where I wanted it and I carry myself like another woman.

"My old dresses look stylish on me now. I have not been constipated since my second lesson and I had taken something for years. My liver seems to be all right and I haven't a bit of indigestion any more, for I sleep like a baby and my *nerves* are so rested. I feel so well all the time."

You Can Be Well Without Drugs

The day for drugging the system has passed. The strength of vital organs gained by a forceful circulation relieves you of such chronic ailments as

Constipation	*Rheumatism*	*Irritability*	*Nervousness*
Torpid Liver	*Weaknesses*	*Weak Nerves*	*Sleeplessness*
Indigestion	*Dullness*	*Catarrh*	

This is accomplished by strengthening whatever organs or nerves are weak.

I wish I could put sufficient emphasis into these words to make you realize that you do not need to be ill, but that you can be a buoyant, vivacious, attractive woman in return for just a few minutes' care each day in your own home.

If you will tell me your faults in health or figure, I will cheerfully tell you about my work and if I cannot help your particular case, I will tell you so. I give each pupil the individual, confidential treatment which her case demands. For 10 cents I will send an instructive booklet showing how to stand and walk correctly.

SUSANNA COCROFT, Dept. 63, 246 Michigan Ave., Chicago

Author of "Growth in Silence," "Character as Expressed in the Body," Etc.



A corset is not needed for a good figure.

Note: Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman

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You have a right to independence, but you must have an *honest purpose* to *earn* it. Many have purpose, ambition and energy, but thorough direction and intelligent help must be supplied. My instruction supplies the first, and our Co-operative Bureau fulfils the second. Large numbers have availed themselves of both, succeeding to a remarkable degree. Investigate without prejudice, this opportunity to

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and escape salaried drudgery for life. If you have an idea that the collection business as I teach it is not as safe, sure and dignified as a bank, or any other profitable business, you are mistaken, and I will prove it, if you earnestly desire to get ahead. No essential branch of business is so limitless, nor less crowded. No business may be built so large without investment of capital. I will gladly send you for the asking,

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It may mean comfort for life, if not a great deal more. Write for it *now*.

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World's Fair Addresses.

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Do you want good circulation, clear complexion, sound sleep, good nerves, freedom from pain or fatigue? If you would experience perfect health produced by Nature's **own restorer, the strengthening and vitalizing forces of Electricity, use a**

WIZARD

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A simple, compact, efficient, Home Appliance endorsed by Physicians and hundreds of grateful users. Electricity of the **right** kind, **properly** applied stimulates the flow of blood, promotes the general health, and gives to the muscles and nerves renewed strength and vigor. It produces highly gratifying results in **Rheumatism, Nervous Troubles, Chronic Constipation, Neuralgia, Headaches, Insomnia,** etc. As a remedy its application is so wide, every individual should have it. It is **simple, compact, efficient** and **inexpensive.** No wires, cords, plugs or liquids to trouble you. A neat nickel plated box that fits the hand, with massage and hair brush attachments. Always ready. Lasts a lifetime. Do not delay. Write now, for our ***FREE APPROVAL PLAN*** and literature on the home treatment of disorders arising from sluggish and deficient circulation.

GENESEE SALES COMPANY, Suite 336, 211 Lake Street, CHICAGO.

M. D. The author begins with the query, "Do the dead return?" and gives in this booklet an instance of spirit manifestation. Paper bound, 72 pages. Price not given. Austin Publishing Company, Rochester, N. Y.

—"Golden Pomegranates of Eden," by Paul Veronique. An exceedingly artistic little booklet, dedicated to humanity, containing graceful, common sense sermons on practical subjects. An ideal little gift book. Price not given. Probably 25 cents. E. M. Conner, 247 Niagara St., Buffalo, N. Y.

—"Therapeutic Dietetics," by Norton F. W. Hazeldine. This book treats of the science of health foods and their medicinal values, and its pages are full of recipes of inestimable worth to all students of diet and right living. Cloth bound; 147 pages. Price, $1.00, postpaid. Order of the author at Venice Health School, Venice-on-Sea, Cal.

—Two books from the Evergreen Press, Olalla, Wash., are at hand. "What is Purity?" by Theodore Schroeder and "Woman—and the Man," by M. Trueman. These little books take up the crusade recently agitated by the *Ladies' Home Journal*—or did these books instigate it? They show proof in plain facts that ignorance and innocence are not synonymous. Paper bound, 25 cents each.

—"The Russian Bastille," by Simon O. Pollock. A chronicle of the horrors of the persecutions inflicted upon the wretched prisoners in Schlusselburg Fortress near St. Petersburg, Russia. If you are not particularly sympathetic with the cause of Russian liberty, a perusal of this book will, we think, make of you an ardent enthusiast. Cloth bound, 110 pages. Price not given. Chas. H. Kerr & Co., Chicago, Ill.

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—"The Positive Outcome of Philosophy," by Joseph Dietzgen, translated by Ernest Untermann. A scientific treatment of the subject of the nature of human brain work. The author does not repeat the writings of Kant, Hegel, Fichte or any other philosopher but from the resources of his own practical reason has evolved theories of logical value. This in spite of Herr Dietzgen's epigram, "Repetition is the mother of all study." Clothbound book of 444 pages. No price given. Chas. H. Kerr & Co., Chicago, Ill.

—"Mind Power or the Law of Dynamic Mentation," by William Walker Atkinson.

(*Continued on page 66.*)

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Mailed Free

For fifteen years, I have studied the chemistry of Food and the chemistry of the Human Body, and have learned how to put these two sciences together so as to cure not only all stomach and intestinal troubles, but also many diseases which would not seem at first to be connected with nutrition.

I do this by teaching you how to select, combine, and proportion your food so as to produce chemical harmony in the body—then Nature does the curing.

The results I get are more surprising to me than to my patients. APPLIED FOOD CHEMISTRY has proven its power to cure every curable disease.



EUGENE CHRISTIAN
FOOD SCIENTIST

IS THIS LETTER SINCERE?

I wish you could call at my office and read some of the letters I received. Perhaps you have a friend in New York City who could call for you and tell you about them. The following letter is one of many of which I think I have a just right to be proud:

LOS ANGELES, CALIFORNIA, *August 25, 1909.*

EUGENE CHRISTIAN,
DEAR SIR AND FRIEND:—

Today is my 67th birthday, and I am celebrating it by writing a few words to my Saviour, for such you are, Eugene Christian.

Now you need not blush or make light of it, for I not only owe my two last birthdays to you, but I have enjoyed every day of my life for the last two years and a half, and that stands to your credit also, and I thank you, as I thank God, for the privilege of learning the truly scientific way to feed the physical body. Yours sincerely,

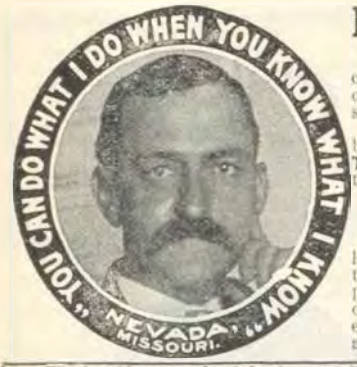
DANIEL WARREN.

My Special Offer During November

I have decided to give all patients who enroll with me during the month of November my FOODS FREE, charging only the regular fee for my instructions. If you wish to take advantage of this offer write at once for my booklet, "HOW FOODS CURE," and a patient's question form.

EUGENE CHRISTIAN

Dept. 70, 7 East 41st St., New York City



IS THIS YOUR LIFE WORK?

Suggestive Therapeutics is the only accurately scientific and complete System of Drugless Healing. It makes clear why **all** methods cure **some** cases. It has cured 67% of cases treated, 85% of which were abandoned to die by other systems.

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We Now Furnish a Complete Mail Course

In this course we tell you not how to **experiment,** but **just what to do!** The lessons of the course are the literal transcript of the class lectures delivered in the 4 year course at the parent school, before the classes in attendance. Each point is explained, each question brought up by the students in the resident classes is here repeated and answered; the proceedings in the clinics are detailed, etc., etc. You are taught **how** to control the blood-supply, stimulate the nerve and relax the tissue that will cure organic disease.

Whether old, young, educated or ignorant, if you are sincerely enthused over the good you will be enabled to do, as a Healer and Teacher, you can BECOME A MASTER, you can succeed. YOU MAY BE ESPECIALLY TALENTED. No other profession offers such great opportunities.
No other study offers such great returns in Self-Mastery.
It teaches you self-reliance, composure forceful thinking, direct argument, and a perfect use of the memory, focusing all your experience to your immediate needs IN ANY LINE OF WORK.

"I am the happiest man in the world. Health perfect. And too busy, if anything. For seven years I have brought health and happiness to others. I have earned a nice home. Receipts last week $583.00. Just paid five thousand dollars for a new home."—Chas. H. Mason, 512 Clinton St., Camden, N. J.

"I have met with the most unwarranted success, in curing diseases, also financially. During the last five years I have made more than $15,000.00. I have $10,585.00 on interest here in the city at 8 per cent. Yes, I can make more in three months than I could before in a year. I made $2,800.00 last year and I did not work more than six months. I shall continue the healing of the sick, for this is my life work. I like it better every day.—John P. Barton, Talledego, Ala.

In addition to the complete transcripts of the lectures delivered before the students in the classes of the Four Year Course taught in the Home School, we furnish **"The Practice of Suggestive Therapeutics,"** a manual showing illustrations and giving full instructions for the diagnosis, treatment and regulation of cases of all manner of disease, specifying the kind of treatment, exercise, etc., etc., for the cure of a disease. Also the book **"How to Succeed,"** together with supplements giving latest discoveries, etc., and the privilege of personal correspondence. For full particulars and prospectus, address,

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"Good Health In One Simple Exercise"



This is the exact title of a startling article which appeared in *The Ladies' Home Journal* for March, 1909.

This article, which occupied nearly a page of space, related entirely to a *book* called

HINDU YOGI SCIENCE OF BREATH.

Thousands of copies of the book have been sold through the publication of this article. Here are some of the powerful statements which the *journal* writer makes concerning the book and the special breathing exercise called "The Complete Breath":

"This complete breath will make any man or woman immune from consumption and other pulmonary troubles * * * This complete breath does away entirely with narrow-chestedness, or the habit of drooping shoulders * * * All colds may be prevented or cured by this complete breath * * * To the anaemic person this breath can prove a Godsend, since the quality of the blood depends largely upon the proper oxygenation of the blood. * * * To the dyspeptic and sufferers from stomach trouble this complete breath comes as a sure exhilarator."

Remember this powerful endorsement is given by the largest and most conservative woman's magazine in America. The "complete breath" which the writer refers to is fully described in the book, **"HINDU YOGI SCIENCE OF BREATH."**

This book contains sixteen lessons, making a complete manual of Oriental breathing philosophy.

PARTIAL LIST OF CONTENTS.

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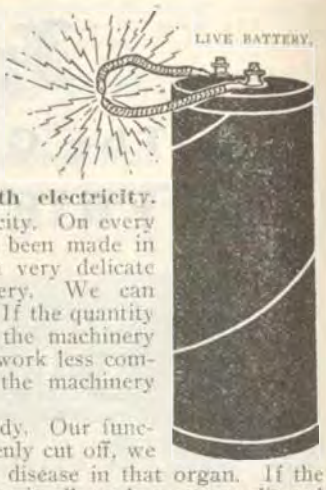
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Recharge Your System with Vitality



LIVE BATTERY.

like you would recharge a storage battery with electricity. There is a great similarity between life and electricity. On every hand, you see the wonderful progress which has been made in the application of electricity. It will either run very delicate machinery, or very heavy, complicated machinery. We can store it up and use it at will, or we can waste it. If the quantity of electricity in the storage battery goes down, the machinery which it is running gives less power and does its work less completely. If the electricity is suddenly cut off, the machinery will stop and appear dead.

It is exactly the same way with the human body. Our functions are run by vital force. If this force is suddenly cut off, we instantly die, but if the force is lowered in one organ, we have disease in that organ. If the force is lowered first in one organ and then in another, more or less in all, we have a complicated condition of affairs. In some cases, it is so complicated that if a new physician were called in to see the case every day for a month, it would be doubtful as to whether any two of them would agree perfectly as to the trouble, because they always look for trouble in the organ itself.

This would be like a machinist going into a factory and examining each portion of machinery to find out what the trouble was in the place of going to the source of his power. When a storage battery is to be re-charged, it is connected with an electrical current so that electricity can be introduced into the cells.

When the body is to be re-filled with vitality, the vitality must be introduced through the aid of vital food, because raw natural vital food contains our source of vitality. You can eat more vital food and live more fully, or you can eat less and have less. A clean system well filled with vitality needs no physician. As I said in my last article, "Vitality represents the Creator on earth."

I will be pleased to send my literature upon request. My teachings are endorsed by all health magazines.

An Easy Way to Get the Good Effect of Fasting

If the human body did not become clogged up with impurities, fasting would never be necessary, but as nearly everybody's body does become (at some period of their life clogged up), fasting is necessary. The wise man fasts occasionally for short periods before sickness makes him fast for a greater length of time. The vital forces of the body cannot work properly if the system is clogged up because this clogged up material acts in the body by pressing on the delicate nerves (which as you know are very much like electric wires in their action), interfering with the nervous circulation, cutting off the vital force and in many cases producing symptoms very closely akin to what might be called "short circuit" if speaking in electrical terms.

There are two main causes of death. One lowered vitality and the other interference with vitality. Impurities in the body cause this interference.

Anyone wishing to get the good effect of fasting can do so and at the same time refill their body with vitality to a great extent simply by abstaining from other food and living entirely upon my bread for a few days or a few weeks. To do this they should crumble three pieces of my bread, add to it just a little milk and a little sugar and eat it three times a day. There is no objection to nibbling at almost any other kind of food at the same time to produce flavor.

A treatment of this kind for two or three weeks will improve almost any man or woman. Persons who are over-fat can reduce their flesh and increase their strength and youthfulness most wonderfully upon such a course. Those who are thin can prepare themselves for getting stouter.

Special Interest to Men

I wish to publicly thank the readers of this magazine for their hearty response to my ideas regarding the Prostate Gland. Nature and experience has taught me much that I cannot say in this article, but do say in my literature regarding the Prostate Gland.

I have a special treatment for the Prostate Gland. It consists of a fountain syringe with a special attachment for cleansing the lower bowel and region of the Prostate Gland. This special attachment enables the patient to thoroughly massage the Prostate Gland, thus relieving congestion and inflammation. When the Prostate Gland becomes congested, it becomes very heavy and falls very much the same as special organs do in the female. In this condition, it produces all sorts of nervous troubles and lowered vitality.

Dr. Julian P. Thomas

Dept. 7E **522 West 37th Street** **New York**

Get a Natural, Beautiful Color in Twenty Minutes

Did you ever see the color leave a person's face when they fainted? Surely you have. Well it was caused by the blood leaving the face and going into the body.

Did you ever see a girl blush? Well I guess you have. It was caused by the blood rushing to the skin from the interior of the body.

Knowing the above facts and applying them practically, I have discovered an external treatment that will make the blood come to the surface of the oldest, most wrinkled, most sallow face in the world in twenty minutes, making the signs of old age disappear as if by magic and the beautiful color of a healthy young girl appear in its place. Of course, to secure permanent results, the treatment must be continued. Make no mistake. This is not a powder or paint. It is based upon a natural principle and is so wonderful that you cannot imagine it or believe it without a demonstration on yourself which you can have if you will send 25 cents for a sample treatment. I would send the sample for nothing but the preparation is expensive.

HULDA THOMAS.

Special Interest to Women

For ten years, I have been assisting Dr. Thomas in his great work of helping humanity and I have prevailed upon him to assist me to devise a special course of instructions for women. No man unaided can understand a woman and her troubles unaided no matter how good a physician he may be. I have therefore decided to devote my life to this important work.

If you girls, married women and grandmothers will write confidentially to me, I will tell you things every woman, young and old, should know. I will also answer your special questions, and give you confidential advice. You need not suffer in silence, write today.

Address, Hulda Thomas

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Perhaps you do not care to be so strong, but remember that strength, mental, physical and genital is the quality denoting superior manhood and like money is worshipped all over the world. The price of the Human Mould is $5.00. Send your name, address, height, weight and waist measurements.

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is a food having remedial qualities. Did you ever see a cat or a dog eat grass when they were not feeling well? Surely you have. Well, Stomach-Ease is intended to do for human beings what catnip does for cats for it is composed of raw herbs which cleanse and purify the stomach and bowels of gas, acid and catarrhal matter or slime. The fruits act on the liver, kidneys and spleen. The protoplasm feeds the nerves and enriches the blood. If this food is eaten with other foods it helps to digest them, especially milk. I could fill this magazine with letters endorsing this combination food which is made like a confection and is sold at 50 cents a box, but should be ordered six boxes at a time so it can be sent by express. A book of endorsements and samples will be sent on request.

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PARTIAL SYNOPSIS.

How to Use Psychoma (Elizabeth Towne)—**Psychoma or Soul Sleep—The Key Note of Existence—Birth and Death—Astral, Physical, Spiritual Life—During Our Waking Period We are Dreaming Out Loud—Obsession—Subliminal Self—Transmutation of Instinct—Cosmic Consciousness—Transmutation—Sex—Law of Vibration—Control of the Breath with Liberating Exercises—Law of Meditation and Concentration—The Inward Breath Used by Adepts—Awakening the Subconscious Mind—Law of Suggestion—Concentration, Meditation—The Silence—Sleep as the Great Opportunity for Development—Purpose of Sleep Not Merely to Rest the Body — Mastership — Cosmic Consciousness — Pragmatism—Special Keys—Happiness—Dominion—Realization—Healing.**

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PARTIAL SYNOPSIS:

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(*Continued on Page 80.*)

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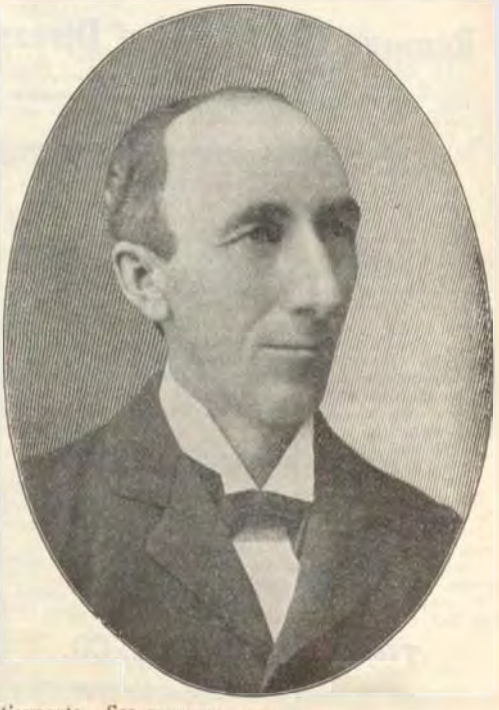
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Kansas City, Mo., May 4, 1909.

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(*Continued on page 86.*)

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HERE IS THE WAY IT ACTS on a few of the most common chronic and acute diseases:

Headache—from whatever cause, can be almost instantly relieved by the White Cross Vibrator. However, headache is usually only a symptom of some other trouble. Find the cause and the Vibrator will cure it.

Catarrh—Clogged nostrils relieved after a few minutes treatment. Discharge grows gradually less. Time for complete cure varies only with the foothold which the disease has obtained. (Common "cold-in-the-head" or coryza can frequently be cured in one treatment).

Insomnia—A short treatment with the Vibrator and in the Vibration Chair just before retiring will insure a good night's sleep even in the most long-standing cases.

Indigestion—This common disorder yields readily to vibration. DYSPEPSIA, which is only CHRONIC indigestion, is more stubborn but a complete cure almost always results in a surprisingly short time.

Rheumatism—is caused by congested circulation resulting in inflammation and a deposit of uric acid. The worst case of rheumatism can be instantly relieved by the application of Vibration and Electricity.

Here are a few of the other diseases which are instantly relieved by Vibration and Electricity: Asthma, Neuralgia, Earache, Weak Eyes, Nervous Debility, Constipation, Heart Trouble, Weakness, Deafness, Stomach Trouble, Skin Diseases, Scalp Diseases, Lumbago.

Genuine Swedish Movement

You do not have to go to expensive Specialists or to a sanitarium to get the genuine Swedish Movement. With a White Cross Vibrator you can give yourself the same treatment without cost.

Vibrating Chair

With the White Cross Electric Vibrator and a simple attachment you can transform any chair into a vibrating chair.



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